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Eli phepha lishiywe ngabom kungenanto.

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Imibulelo

Le ncwadi inikezelwe ku: uzuko lukaThixo.

Isandulelo

Olu bulungiseleli, Inkampani yoPapasho lwaMazwe ngaMazwe yoMnqophiso oMtsha [New Covenant Publications International Ltd.] luyamkhanyisela umfundi nesicwangciso sobuthixo esidibanisa izulu nomhlaba kwaye kwaye yomeleza ubume banaphakade bomthetho wothando. Ilogo, iTyeya yoMnqophiso, imele ubuhlobo obusondeleyo phakathi kukaKristu uYesu nabantu bakhe kunye nokubaluleka komthetho kaThixo. Njengoko kubhaliwe, “Nguwo ke lo umnqophiso, endiya kuwenza nendlu kaSirayeli emva kwaloo mihla, utsho uYehova: ndiya kuwubeka umyalelo wam embilinini yabo, ndiwubhale ezintliziyweni zabo, ndibe nguThixo wabo, babe ngabantu bam” (Ujeremiya 31:33; Kumahebhere 8:8-10). Ewe, umnqophiso omtsha ubungqina ngoluhlobo lusindiso, oluzalwa yimfazwe engapheliyo kwaye lwatywinwa ngegazi…

Kangangeenkulungwane ezininzi, abantu abaninzi baye bafumana intlungu kunye nokuxhatshazwa okungaqondakaliyo, okuqulunqwe ngenjongo yokutshabalalisa inyaniso. Ingakumbi kumaXesha Amnyama, eli khanya laye lacuthwa kakhulu kwaye latshikinywa yimicimbi yesintu kunye nokungazi jikelele, ngenxa yokuba abemi behlabathi babedela ubulumko kwaye bephula umnqophiso. Umonakalo wokonakala kunye nobubi obukhulayo wabangela ukunyuka kokungahlambuluki kunye nokuziphatha kakubi, kangangokuba ubomi obuninzi banikelwa, bengafuni ukunikezela ngenkululeko yesazela. Kodwa ke, ulwazi olulahlekileyo lwaphinda lwavuselelwa.

Imbali ingakumbi ngexesha loHlaziyo lwenkulungwane yeshumi elinesithandathu iphawula umzuzu obalaseleyo wenyaniso, utshintsho olusisiseko kunye nesiphithiphithi esisisiphumo, njengoko sibonakala kwintshukumo yokuLwa noHlaziyo. Nangona kunjalo, ngale ncwadi, umntu unokuphinda afumane ukubaluleka okungenakuphikiswa kwalo guquko luthile ngokwembono yabaHlaziyi kunye nabanye abangamagorha abavulindlela. Kwiingxelo zabo, umntu unokuqonda iintlungu eziqatha, izizathu zokumelana okungummangaliso kunye nokungenelela okungokwamandla angaphezulu.

Isaci sethu esithi: “Iincwadi Zohlaziyo, Iingcamango Ezintsha” silugxininisa uhlobo olukhethekileyo loncwadi, oluqulunqwe ngexesha elithile nempembelelo yalo. Iphinda ibonakalise ukuba kubaluleke kakhulu ukuguqulwa komntu siqu, ukuzalwa kwakhona kunye nokutshintsha ngokupheleleyo. Njengokuba umatshini wokushicilela kaGutenberg kunye noguqulelo lwathi lwashumayela ukholo oluhlaziyiweyo, malunga neminyaka engama-500 edlulileyo, ushicilelo lwedijithali, amathala eencwadi akwi-intanethi kunye nemidiya yoluntu baya kwenza okufanayo nanamhlanje...

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2. U-Kristu Yimfuneko Kumooni 119

Isahluko 1—Ukreqo Olukhulu

Xa uYesu wayetyhila kubafundi bakhe okuya kuhlela iJerusalem neziganeko zokuza kwakhe kwesibini, waxela kananjalo ngenxa engaphambhili ngamava abantu bakhe ukuthabathela kwixesha lokumka kwakhe kubo kuse ekubuyeni kwakhe enamandla nobuqaqauli esiza kubakhulula. Emi kwiNtaba yemiNquma umSindisi wazibona izaqhwithi ezazikufuphi ukulifikela ibandla labapostile, waza, engena nzulu kwilixa elizayo, amehlo akhe ayicalula imimoya eyonakalisayo nenamandla amakhulu eyayiza kuntlitha phezu kwabalandeli bakhe kumaxesha ezayo obumnyama nentshutshiso. Ngeentetho ezimfutshane ezimbalwa, ezintsingiselo icace ngokoyikekayo, wasixela isabelo abalauli belihlabathi ababeza kusithululela phezu kwebandla likaThixo. Abalandeli bakaKristu babeza kunyathela kwa kuloo ndlela yokuthobeka, yehlazo, nokubandezeleka eya nyathela kuyo iNkosi yabo. Intiyo eyagqabhukayo ngakumKhululi wehlabathi yayiza kubonakalaliswa ngakubo bonke ababeza kukholwa egameni lakhe. {IE 9.1}

Ibali lebandla lokuqala linika ubunqhina bokuzaliseka kwamazwi omSindisi. Amagunya omhlaba nawesihogo azimisa achasana noKristu eziqwini zabalandeli bakhe. Ubuhedeni babona ngenxa engaphambhili ukuba xa i-gospile inokoyisa, iitempile nezibingelelo zabo ziya kutshayelwa zingabikho; ngako oko ke bawahlanganisa onke amandla abo ukuba babutshabalalise ubuKristu. Imililo yentshutshiso yaphenjwa. AmaKristu aphangwa iimpahla zawo agxothwa emakhayeni awo. “Aanyamezela idabi elikhulu leembhandezelo.” “Bambhi beenziwa intlekisa, batyakatywa; phezu koko baviswa imixokelelwane nentolongo.” Hebere 11:36. Amanani amakhulu abutywina ubunqhina bawo ngegazi labo. Isikhulu nekhoboka, isityebi nehlwempu, ofundileyo, nongafundanga, bonke ngokufanayo babulawa ngaphandle kwenceba. {IE 9.2}

Ayibanga nampumelelo imizamo kaSatana yokulitshabalalisa ibandla ngobudlwengu. Impikiswano enkulu ababunikela kuyo ubomi babo abafundi bakaYesu ayiphelelanga bakuba aba bathwali-banile bathembhekileyo bewele ezindaweni zabo. Ngako ukoyiswa booyisa. Abasebenzi bakaThixo babulawa, kodwa umsebenzi wakhe waqhubela phambhili ngokuqinisekileyo. I-gospile yaya isanda, nabalandeli bayo banda. Yatyutyha yangena kwiindawo ezazingenakufikelelwa, yada yafikelela nakwiinkosi zaseRoma. Wathi umKristu ethethisa abalauli babahedeni ababe yixhoxha intshutshiso, “Ningasibulala, nisithuthumbhise, nisigwebe. . . . Ukungalungisi kwenu kububunqhina bokuba simsulwa. . . . Nokukhohlakala kwenu . . . akunincedi lutho.” Kwa kusisimemo nje esomelele ngakumbhi sokubizela abanye ekoyisekeni. “Kafuthi ngangokuba nisisikela phantsi, siya sisanda ngakumbhi ngamanani; igazi lamaKristu liyimbhewu.” {IE 10.1}

Amawaka afakwa entolongweni abulawa; kodwa kwathi vumbhululu abanye ukuzalisa iindawo zabo. Baza aabo ke beenziwa amafela-nkolo yabo baqinisekiselwa uKristu babalelwa nguye ukuba bangabeyisi. Babe wuzamile umzamo omhle, ke babeza kwamkela isitsaba sobuqaqauli ekufikeni kwakhe. Iintlungu abazinyamezelayo zawenza amaKristu

asondelelana asondela nakumKhululi wawo. Umzekelo wokuphila kwawo nobunqhina bokufa kwawo babu bubunqhina obahlala buhleli bayo inyaniso; kwaye apho kwakucingelwe kancinane, ababusi bakaSatana babeyishiya inkonzo yakhe bezimanya phantsi kwebanile kaKristu. {IE 10.2}

Ukukhaulelana Nobuhedeni

U-Satana ngako oko wawalungiselela amacebo akhe ukuba alwe ngokunempumelelo ngakumbhi nolaulo lukaThixo, ngokuyimisa ibanile yakhe ebandleni lobuKristu. Ukuba abalandeli bakaKristu babe nokukhohliseka bakhokelelwe ekungamkholisini uThixo, amandla abo ke, nokukhalipha, nokomelela kwa kuza kuphela, babe lixhoba elilula. {IE 11.1}

Umchasi omkhulu wazimisela ukukuzuza ngobuqhinga oko angabanga nako ukukuzuza ngamandla. Yaphela intshutshiso, kwaza endaweni yayo kwabekwa izigcayiselo eziyingozi zobutyebi bexeshana nembheko yasehlabathini. Abanquli zithixo bakhokelelwa ukuba bayamkele inxalenye yenkolo yobuKristu, logama babezaala ezinye iinyaniso ezibalulekileyo. Bathi bayamamkela uYesu ukuba unguye uNyana kaThixo baya kholelwa nasekufeni kwakhe nokuvuka kwakhe; kodwa babe ngenakuhlabeka ngenxa yesoono bengeva mfuneko yakuzohlwaya okanye inguquko yentliziyo. Njengoko bevume izinto ezithile ngakwelabo icala, baphakamisa ukuba amaKristu nawo mawavume izinto ezithile, ukuze bonke bamanyane phezu komgangatho wokukholwa kuKristu. {IE 11.2}

Ngoku ke ibandla laba sengozini eyoyikekayo. Intolongo, inthuthumbhiso, umlilo, nekrele ezi zinto zazi zintsikelelo xa zithelekiswa noku. Inxalenye yamaKristu ema nkqi, esithi awanako ukukhaulelana noku. Amanye athi ukuba angayekelela okanye aguqule iindawo ezithile enkolweni yawo, aze amanyane naabo bamkele inxalenye yobuKristu, oku kungaba yindlela yokuguquka kvvabo ngokupheleleyo. Elo ke laba lixesha lentlungu enzulu kubalandeli abathembhekileyo bakaKristu. Phantsi kwengubo yobuKristu bokuzenzisa, uSatana wayezingenisa ngokuzindla ebandleni, ukuba onakalise inkolo yabo ajike iingqondo zabo zimke elizwini lenyaniso. {IE 11.3}

Ekugqibeleni iqela elikhulu lamaKristu lawuthoba umgangatho walo, kwaza kwenziwa umanyano phakathi kobuKristu nobuhedeni. Nangona abanquli bezithixo babezibiza ukuba baguqukile, bazimanya nebandla, babe satshele ezithixweni zabo, beguqule nje izinto abazinqulayo benza imifanekiso kaYesu, kwa nekaMariya neyabanye abangcwele. Igwele elincholileyo lonqulo Iwezithixo, lakuba lingenisiwe ke ebandleni ngalendlela, lawuqhuba umsebenzi walo onelishwa. Iimfundiso ezingagqibeleleyo, amasiko eenkolo kwiminyanya, neenkonzo zezithethe zonqulo Iwezithixo zaqokelelelwa ezi zinto zonke enkolweni naselunqulweni lwebandla. Bakuba aba balandeli bakaKristu bezimanye nabanquli zithixo, unqulo lobuKristu loonakala laza ibandla lalahlekwa bubunyulu namandla alo. Kwa kukho abathile, noko, abangazange balahlekiswe zezinkohliso. Babe sakugcinile ukunyaniseka kwabo kwimBhangi yenyaniso benqula uThixo kuphela. {IE 12.1}

Zisoloko zaba mbhini indidi phakathi kwaabo bazibiza ukuba bangabalandeli bakaKristu. Ekubeni olunye udidi luqwalasela ubomi bukaKristu luzame ngenyameko ukuzilungisa iziphoso zalo luzifanise nomZekelo, olunye udidi luya ziphepha iinyaniso eziphandle, nezicacileyo, ezityhila iziphoso zalo. Kanti nakwesona simo salo sihle ibandla lalingenziwanga ngokupheleleyo ngabantu abanyanisekileyo, nabanyulu. UmSindisi wafundisa ukuba aabo baphikele ukuhlala esoonweni ngabom ma bangamkelelwa ebandleni; kanti wamkelela kuye amadoda awaye nezimilo ezingalunganga, wawanika iintsikelelo zemfundiso zakhe nomzekelo, ukuze babe nethuba lokuzibona bazilungise iziphoso zabo. {IE 12.2}

Kodwa akukho budlelane phakathi kweTshawe lokukhanya netshawe lobumnyama, kunge nakubakho manyano phakathi kwabalandeli bawo. Xa amaKristu ayevume ukuzimanya naabo bavela ebuhedenini abaguquke ngenxalenye, aangena kwindlela eyaya iwemkisa ngokuwemkisa enyanisweni. U-Satana wagcoba ngenxa yokuba ephumelele ukukhohlisa inani elikhulu kangaka labalandeli bakaKristu. Weenzake ukuba amandla akhe abephezu kwabo ngokupheleyo, wabaphembhelela ukuba babatshutshise aabo bahlala benyanisekile kuThixo. Abakho ababe nako ukuyiqonda kangaka indlela yokuyichasa inkolo yobuKristu benene njengokuba babe nako aabo babekhe bangabakhuseli bayo; aza ke lamaKristu akreqileyo, ezimanye namaqabane awo angabahedeni ngenxalenye, ayifunza imfazwe yawo yachasana nezona zinto zibalulekileyo ezimfundisweni zikaKristu. {IE 13.1}

Kwafuneka umzamo oncamisekayo kwaabo babefuna ukuthembheka ukuze beme bathi nkqi ekuzichaseni kvvabo iinkohliso namasikizi awayefihhve ngeengubo zobungcwele angeniswa ebandleni. I-Baibile yayingamkelwanga njengomgangatho wenkolo. Imfundiso yonqulo lwenkululeko kwathiwa sisahlukaniso, baza abameli bayo bathiywa bavalelwa ukuba bangasebenzi ebandleni. {IE 13.2}

Ukuzahlula Kwabathembhekileyo

Emva kwempikiswano ende nebukhali abambalwa abathembhekileyo bagqiba ukuba bazahlule ngokupheleleyo ekuzimanyeni nelibandla likreqileyo ukuba lisakwaala ukuzikhulula ebuxokini naselunqulweni lwezithixo. Babona ukuba ukuzahlula kuyimfuneko mpela ukuba banga bangahlonela iliZwi likaThixo. Babengacingi ukuzinyamezela ezimposiso ziyingozi emiphefumlweni yabo banike umzekelo oya kuyibeka engozini inkolo yabantwana babo neyabantwana babantwana babo. Ukuze bazuze uxolo nobunye babekulungele ukwenza iimvumelwano ezihambha nokunyaniseka kuThixo; kodwa beva kubo ukuba uxolo luya kuba luthengwe ngexabiso eliphakame ngokugqithileyo ngokuncama inyaniso. Ukuba ubunye babungafunyanwa kuphela ngokuyekelela inyaniso nobulungisa, hayi ke makubekho umahluko, kude kubekho nemfazwe. Kungalilungela kanye ibandla nehlabathi ukuba iinyaniso ezaphembhelela loo miphefumlo izimasekileyo bezingavuselelwayo ezintliziyweni zabantu abazibiza ngoThixo. {IE 13.3}

Umpostile uPaulos uthi, “Nabo bonke ke abathanda ukuhlala ngokuhlonela uThixo kuKristu Yesu baya kutshutshiswa.” 2 Timoti 3:12. Ngani na ke, ngoko, ukuba kukhangeleke ngokungathi ngendlela enkulu intshutshiso ilele? Ekuphela kwesizathu sesokuba ibandla lizimilise ngokomgangatho wehlabathi, ngako oko ke alivusi nkcaso. Unqulo Iwalemihla yethu alululo olunyulu nolungcwele olufana nenkolo yamaKristu ngemihla kaKristu nabapostile bakhe. Kuphela kungenxa yomoya wokukhaulelana nesoono, nangenxa yokuba iinyaniso ezinkulu zeliZwi likaThixo zingakhathalelwe, nangenxa yokuba intlonelo Thixo exabisekileyo incinane kangaka ebandleni, imbangi yokuba ubuKristu bukhangeleke ngokungathi buyathandeka ehlabathini. Ma kube kho uvuselelo lwenkolo namandla ebandla lokuqala, waye umoya wentshutshiso uya kuvuseleleka nemililo yentshutshiso iphenjwe kwakhona. {IE 14.1}

Isahluko 2—Imfihlelo Yokuchasana Nomthetho

Umpostile uPaulos, kwincwadi yakhe yesibini kwabaseTesalonika, waluxela ngenxa engaphambhili ukreqo olukhulu olwaluza kuzala ukumiswa kwegunya lobu-popi. Wathi ayinakufika yona imini kaKristu, “lungakhanga lufike ulahlo kuqala, atyhileke umntu wesoono, unyana wotshabalalo; lowo uchasayo, uziphakamisayo ngaphezu kwento yonke ekuthiwa nguThixo, nehlonelweyo, ngokokude azihlalise etempileni kaThixo, ezenza uThixo, ezibonisa ukuba unguThixo.” Waza emva koko, umpostile wabayala abazalwana ngokuthi, “imfihlelo yokuchasana nomthetho isel’ isebenza.” 2 Tesalonika 2:3, 4, 7. Kwa ngaloo mihla yasekuqaleni wabona kunywebelezela ebandleni, ubuxoki obabuza kulungiselela indlela yokukhula kobuPopi. {IE 15.1}

Kancinane kancinane, ekuqaleni ngobusela nangokuthe cwaka yaza ke ngokucacileyo ngokuya ikhula ngamandla izilaula neengqondo zabantu, imfihlelo yokuchasana nomthetho yawuqhubela phambhili umsebenzi wayo wenkohliso nowonyeliso. Ngokuphantse ukungavakali amasiko obuhedeni afumana indlela yokungena ebandleni lobuKristu. Umoya wokukhaulelana nowokufuna ukufana nabanye wathintelwa okwexeshana zintshutshiso ezoyikekayo elathi ibandla lazinyamezela phantsi kobuhedeni. Kodwa ithe yakuphela intshutshiso, nobuKristu bangena ezinkundleni nasemabhotweni ookumkani, ibandla labubeka bucala ubumsulwa obuthobekileyo bukaKristu nobabapostile bakhe ngenxa yokukhukhumala nekratshi lababingeleli nabalauli bobuhedeni; laza endaweni yezinto ezifunwa nguThixo, lamisela izimvo nezithethe zabantu. Ukuguquka ngegama kukaConstantine ekuqaleni kwamakhulu amane eminyaka A.D. kwabanga uvuyo olukhulu; laza ihlabathi, lambhethe iingubo zobulungisa, langena ebandleni. Ngoku ke umsebenzi wokonakalisa wahambha ngokukhauleza. Ubuhedeni, nakuba babukhangeleka ngokungathi buphelisiwe, kwaba ngumeyisi. Iimfundiso, iinkonzo zezithethe, neenkolo kwiminyanya ezonto zaqukwa enkolweni naselunqulweni lwaabo bazibiza ukuba bangabalandeli bakaKristu. {IE 15.2}

Oku khaulelana kobuhedeni nobuKristu kwazala ukukhula komntu wesoono oxelwe ngenxa engaphambhili njengalowo uchasayo noziphakamisa ngaphezu koThixo. Olo lungiselelo lukhulu lonqulo lobuxoki lunguvvona msebenzi mkhulu wamandla kaSatana—isiboniso semizamo yakhe yokuzihlalisa phezu kwetrone alilaule ihlabathi ngoko kuthanda kwakhe. {IE 16.1}

Ukuze lifumane iinzuzo zomhlaba nembheko, ibandla lakhokelelwa ekufuneni ukuthandwa nokuxhaswa ngamadoda amakhulu omhlaba, laza lathi limcekisile ngalendlela uKristu, latsalelwa ekunikeleni intobelo yalo kummeli kaSatana—umVeleli waseRoma. {IE 16.2}

Yenye yeemfundiso eziphambhili zobuRoma ukuba uPopi yintloko ebonakalayo yebandla likaKristu, eyambhathiswe igunya eliphakamileyo phezu kwabo bonke abaveleli

nabafundisi abakuzo zonke iindawo zomhlaba. Ngaphezu koku uPopi uzithabathele awona kanye amagama kaThixo. {IE 16.3}

U-Satana wayesazi ngokucacileyo ukuba iziBhalo eziNgcwele ziya kubenza abantu ukuba bazibone iinkohliso zakhe bachasane namandla akhe. Kwa kungeliZwi awathi umSindisi wehlabathi waloyisa ngalo uhlaselo lwakhe. Kuhlaselo ngalunye uKristu wasebenzisa ikhaka lenyaniso engunaphakade, esithi, “Kubhaliwe kwathiwa.” Kulo lonke icebiso lotshaba walichasa ngobulumko namandla eliZwi. Ukuze uSatana abe nako ukulugcina ulaulo lwakhe phezu kwabantu alimise igunya likapopi umphangi, umelwe kukuba abagcine bangazazi iziBhalo. I-Baibile yayiza kuphakamisa uThixo ibabeke abantu abanesiphelo kweyona meko yabo; ngenxa yoko ke iinyaniso zayo ezingcwele mazifihlwe zithintelwe. Elicebo ke lasetyenziswa libandla lamaRoma. Amakhulu eminyaka ukusasazwa kweBaibile kwalelwa. Abantu babengavunyelwa ukuba bayifunde, okanye babe nayo ezindlwini zabo, baza ababingeleli nabaveleli abangenabuntu bazichaza iimfundiso zayo ngendlela exhasa okwabo ukuthelekelela. Ngalendlela ke u-popi waphantse ukwamkelwa kulo lonke elimiweyo njengommeli kaThixo emhlabeni, onikwe elona gunya liphakamileyo phezu kwebandla nombuso. {IE 17.1}

Ukuguqulwa Kwamathuba Nemithetho

Akuba umalathi wemposiso eshenxisiwe, uSatana wasebenza ngokuthanda kwakhe. Isiprofeto sasithe ubuPopi buya “kucamanga ngokuwenza wambhi amathuba nomthetho.” Danyeli 7:25. Lomsebenzi akubanga kudala ungazanywanga. Ukwenza ukuba amakholwa aphuma ebuhedeneni abe nenye into endaweni yokunqula izithixo, nokuze kukhuthazwe ukubamkela kwabo ngegama ubuKristu, kwangeniswa ngokucondobezayo elunqulweni lobuKristu ukubedeshwa kwemifanekiso neendaule. Umyalelo wequmru elongameleyo walumisela ekugqibeleni olulungiselelo lobupopi lonqulo lwezithixo. Ukuwufeza lomsebenzi wokuhlambhela, iRoma yawucima emthethweni umthetho wesibini, owalela ukunqulwa kwemifanekiso eqingqiweyo, yawahlula umthetho weshumi, ukuze inani lemithetho ligcinakale. {IE 17.2}

Umoya wokukhaulelana nobuhedeni wavula indlela yokunye ukungakhathalelwa kwegunya likaThixo. U-Satana wazamana nomthetho wesine kananjalo, walinga ukuyibeka bucala iSabata yakudala, umhla aawusikelelayo uThixo wawungcwalisa, waza esikhundleni sayo waphakamisa imini yesikhumbhuzo eyayigcinwa ngabahedeni “njengomhla obekekileyo welanga.” Lenguqulelo ayizanywanga ekuhleni kwasekuqaleni. Kumakhulu eminyaka okuqala iSabata yenyaniso yayigcinwa ngawo onke amaKristu. Aye nekhwele lokumhlonela uThixo, aza, ngokukholwa ukuba umthetho wakhe awunakuguqulwa, abugcina ngozondelelo ubungcwele bemimiselo yawo. Kodwa ngobuqhetseba obukhulu uSatana wasebenza ngamagosa akhe ukuba ayiphumeze lenjongo yakhe. Ukuze ingqalelo yabantu itsalekele eCaweni, yeenziwa umhla wesikhumbhuzo sokuzukisa umhla wokuvuka

kukaKristu. Kweenziwa iinkonzo zonqulo ngayo; kananjalo wagcinwa njengomhla wokuphumla, neSabata nayo isagcinwa ngcwele. {IE 18.1}

U-Constantine, uthe esengumhedeni, wavakalisa umthetho oyalela ukugcinwa kweCawa ngabantu bonke njengomhla wokuphumla wesikhumbhuzo kubo bonke ubukumkani bamaRoma. Emva kokuguquka kwakhe wahlala engumkhuthazi womhla weCawa, waza ke umthetho wakhe wobuhedeni wawunyanzelisa ngenxa yenkolo yakhe entsha. Kodwa imbheko eyanikwa lomhla ayanelanga ekuwathinteleni amaKristu ukuba angayigcini ngcwele iSabata yenyaniso kaYehova. Kwafuneka ukuba kuthatyathwe elinye inyathelo; iSabata yobuxoki kwamela ukuba iphakanyiswe ilingane neyenyaniso. Iminyaka embalwa emva kokuvakaliswa komthetho kaConstantine, umVeleli waseRoma wawunika umhla weCawa igama lokuba ngumhla weNkosi. Ngalendlela ke abantu bakhokelelwa ngokucondobezayo ekuwukhangeleni lomhla njengomhla onobungcwelana obuthile. Kodwa iSabata yenyaniso yasoloko igcinwa. {IE 18.2}

Inkulu yabakhohlisi yayingekawugqibi umsebenzi wayo. Yayizimisele ukulihlanganisela lonke elimiweyo lobuKristu phantsi kwe-banile yayo, ukuze ilisebenzise igunya layo ngommeli wayo, upopi onekratshi owabanga ukuba ungummeli kaKristu. Ngokusebenzisa abahedeni abaguquke ngenxalenye, namalungu ebandla athanda ihlabathi wayiphumeza injongo yakhe. Kweenziwa iintlanganiso ezinkulu amaxesha ngamaxesha, ekwamenyelwa kuzo izinhanha zebandla ezivela kulo lonke elimiweyo. Kuphantse ukuba kwiqumru ngalinye iSabata eyayimiselwe nguThixo iye inyathelelwa phantsi, ekubeni iCawa yaya iphakanyiswa. Ngalendlela ke isikhumbhuzo sobuhedeni saya sihlonelwa njengommiselo kaThixo, logama iSabata yeBaibile ibizwa ukuba sisikhumbhuzo sobuJuda, nabagcini bayo babizwa ukuba baqalekisiwe. {IE 19.1}

Umkreqi omkhulu waphumelela ekuziphakamiseni “ngaphezu kwento yonke ekuthiwa nguThixo, nehlonelwayo.” 2 Tesalonika 2:4. Wayecamangile ukuguqula okuphela kommiselo emthethweni kaThixo owalathisa uluntu lonke ngokungathandabuzekiyo kuThixo ophilileyo wenyaniso. Kumthetho wesine uThixo utyhilwe njengomDali wamazulu nomhlaba, waza ngalendlela wahlulwa kubo bonke oothixo bobuxoki. Umhla wesixhenxe wangcwaliswa ukuba ube ngumhla wokuphumla komntu ukuze ube sisikhumbhuzo somsebenzi wendalo. Weenzelwa ukuba usoloko umgcine uThixo ophilileyo phambhi kweengqondo zabantu engumthombho wobomi nesona siqu sokuhlonelwa nokunqulwa. U-Satana uzamela ukubajika abantu ekumhloneleni uThixo nasekuyithobeleni imithetho yakhe; ngako oko ke imizamo yakhe uyitsolise ngokukodwa ekuchaseni lomthetho walatha kuThixo njengomDali. {IE 19.2}

AmaProtestante ngoku athi ukuvuka kukaKristu ngeCawa kwaayenza ukuba ibe yiSabata yamaKristu. Kodwa ubunqhina baseziBhalweni ezingcwele abukho. Akukho mbheko injalo yakha yanikwa kolusuku nguKristu okanye ngabapostile bakhe. Ukugcinwa kweCawa njengommiselo wobuKristu imvelaphi yako ikulaa “mfihlelo yokuchasa

umthetho," eyayise iwuqalisile umsebenzi wayo, nangemihla kaPaulos. Kwa kuphina okanye kwa kuninina awathi uThixo wabenza ubuPopi unyana wakhe? Sisizathu sini na esiphathekayo esinganikwayo ngenguqulelo ezithe cwaka ngayo iziBhalo Ezingcwele? {IE 20.1}

Kwikhulu lesithandathu leminyaka ubuPopi babumilile nkqi. Ibhothwe labo lamiswa esixekweni sakomkhulu, waza umVeleli waseRoma wamiselwa ukuba abe yintloko yebandla liphela. UbuPopi babuthabathe indawo yobuHedeni. Inambha yayinikele iramncwa "amandla ayo, netrone, negunya elikhulu." IsiTyhilelo 13:2. Yaqala ke iminyaka eli1260 yocinezelo lobupopi olwaxelwa ngenxa engaphambhili eziprofetweni zikaDanyeli noJohane. (Dan. 7:25; IsiTyhi. 13:5-7.) AmaKristu anyanzeleka ukuba anyule ukukuyeka ukunyaniseka kwawo amkele izithethe nonqulo lobupopi, okanye abuminye ubomi bawo ekuhlaleni emihadini, okanye ave ukufa ngokolulwa, ngokutshiswa, okanye ngezembhe lombulali. Azaliseka ke ngoku amazwi kaYesu, athi, "niya kunikelwa ngabazali, nangabazalwana, nayimizalwane, nazizihlobo, kube kho nababababulalayo kuni." Luka 21: 16, 17. Intshutshiso yavuleleka phezu kwabathembhekileyo ngomsindo omkhulu kunangaphambhili, laza elimiweyo labangathi lithafa elikhulu lemfazwe. Isithuba samakhulu eminyaka ibandla likaKristu lafumana ukhuselo ebulolweni nasekuzifihleni. Uthi ke umprofeti: "Wathi umfazi wasabela entlango, apho ikhona indawo ayilungiselwe nguThixo, ukuze bamnqake khona imihla eliwaka elinamakhulu mabini anamanci mathandathu." IsiTyhilelo 12:6. {IE 20.2}

Amathuba Obumnyama

Ukunyukela kwebandla laseRoma emagunyeni kwaphaula ukuqalisa kwamaThuba obuMnyama. Lakuba igunya lalo likhula, ubumnyama banda. Ukholo lwashenxiswa kuKristu, oyena usisiseko senyaniso, lwasiwa kwipopi yaseRoma. Endaweni yokuthembhela kuNyana kaThixo ngenxa yoxolelo lwezoono nangenxa yosindiso olungunaphakade, abantu bakhangela ku-popi nakubabingeleli nabafundisi abagunyaziswe nguye. Bafundiswa ukuba u-popi ungumlamleli wabo, nokuba akukho namnye unokuya kuThixo ngaphandle kokuba aye ngaye, nokuba, kanjalo, umi esikhundleni sikaThixo kubo, ngako oko ke umelwe kukuthotyelwa ngaphandle kombuzo. Ukuphambhuka kulemiyalelo yakhe kwa kusisizathu esaneleyo sokuba aabo bangawuthobeliyo banikwe esona sohlwayo silukhuni emizimbheni nasemiphefumlweni. {IE 21.1}

Ngalendlela ke iingqondo zabantu zajikwa zemka kuThixo zasiwa ebantwini abaphosisayo, abanxaxhayo, nabakhohlakeleyo—ewe, ngaphezu koko, zasiwa kwitshawe lobumnyama ngokwalo, elalisebenzisa igunya lalo ngabo. Isoono safihlwa ngengubo yobungcwele. Zakuba iziBhalo Ezingcwele zifihliwe, nomntu wafikelela ekuzicingeleni ukuba uyinganga, singalindela kuphela ubugqwetha, inkohliso, nenkohlakalo ehlazisayo. Ngokuphakanyiswa kwemithetho nezithethe zabantu kwabonakalaliswa ukonakala okusoloko kwaba sisiqhamo sokuwubeka bucala umthetho kaThixo. {IE 21.2}

Imihla Yomngcipheko

Loo mihla yayi yimihla yomngcipheko kwibandla likaKristu. Abathwali-banile abathembhekileyo babembalwa ngenene. Nangona inyaniso yayingashiywanga ngaphandle kwamanqhina, kodwa maxa wambhi kwaba ngathi ubuxoki nokukholwa yiminyanya kuza koyisa mpela, nonqulo lwenyaniso lugxothwe emhlabeni. Balahlekwa abantu ziindaba ezilungileyo, kodwa iindlela zonqulo zoongezwa, abantu bathwaliswa ngokubizwa izinto ezinzima. {IE 22.1}

Abanelanga nje ukufundiswa ukuba bakhangele ku-popi njengomlamleli wabo kodwa nokuba bathembhele nasemisebenzini yabo njengocamagushelo Iwezoono zabo, nokunqula iindaule, ukwaakhiwa kweetyalike, iziganga, nezibingelelo, nokuhlaula iimali ezininzi ebandleni—ezi ke kwa nezinye izenzo ezifana nezi zazisenzelwa ukucenga umsindo kaThixo okanye ukuzithandisa kuye; ngokungathi uThixo ufana nabantu, ukufane aqunjiswe lilize, okanye acengwe ngezipho okanye izenzo zokuzohlwaya! {IE 22.2}

Ekuqhubeleni phambili kweminyaka kwasoloko kubonakala ukwanda okufuthi kobuxoki ezimfundisweni ezinikwa zivela eRoma. Nangaphambhi kokumiselwa kobuPopi iimfundiso zeentanda-bulumko zasebuhedenini zazithathelwa ingqalelo zaba nempembhelelo ebandleni. Abaninzi ababe zibiza ukuba bangamaKristu babesatshele kwiinkolo ezithile zobulumko babo basebuhedenini, abanela ukuhlala beziqwalasela bona ngokwabo kodwa bazinyanzelisa nakwabanye njengendlela yokungenisa impembhelelo yabo phakathi kwabahedeni. Ngalendlela ubuxoki obuyingozi bangeniswa enkolweni yobuKristu. Obabuphambhili kubo yinkolo yokungafi komntu ngemvelo nokubasengqondweni kwakhe efile. Lemfundiso yamisa isiseko eyathi iRoma yamisa phezu kwaso ukuthandazwa kwabangcwele nokunqulwa kwentombhi uMariya. Kulento kwaphuma inkolo yokuthuthunjiswa okungunaphakade kwaabo bangaguqukanga, inkolo ke leyo eyafakelwa enkolweni yobu-popi. {IE 22.3}

Yaza ke indlela yavuleka yokungenisa esinye seziyilo zobuhedeni eyasibiza iRoma ukuba yindawo yentlambhululo, yasisebenzisela ukoyikisa izihlwele ezifane zikholwe nezineenkolo kwiminyanya. Ngalenkolo igwenxa kwaqinisekiswa ubukho bendawo yokuthuthunjiswa, apho imiphefumlo engafanelwanga kukufa okungunaphakade inokohlwaywa khona ngenxa yezoono zayo, nalapho banokuthi, bakuba behlanjululwe ekungabini nyulu, bangeniswe ezulwini. {IE 23.1}

Kwa kusafuneka obunye ubuxoki ukuze iRoma ifumane inzuzo ngenxa yezoyikiso neziphoso zabalandeli bayo. Oku kwenziwa ngokufakela imfundiso yokuluthenga uxolelo. Ukuxolelwa okupheleleyo kwezoono, ezidluleyo, nezangoku, nezizayo, nokukhululwa kuzo zonke iintlungu nezohlwayo ngenxa yazo, kwa kuthenjiswa kubo bonke ababeza kuzimanya emkhosini kapopi wokwandisa ubukumkani bakhe basemhlabeni, wokohlwaya iintshaba zakhe, nokutshabalalisa bonke aabo babuphikayo ubongameli bakhe basemoyeni. Abantu bafundiswa kanjalo ukuba ngokuhlaula imali ebandleni bangazikhulula esoonweni kwa

ngokunjalo bakhulule imiphefumlo yabahlobo babo abavalelwe emalangatyeni athuthumbhisayo. Yayizalisa ngalendlela ke iRoma imikhumbhi yayo yemali yokuxhasa ubunewu-newu, nobuyoko-yoko, nenkohlakalo yabazibiza ukuba bangabameli balowo waye ngenayo nendawo yokubeka intloko yakhe. {IE 23.2}

Ummiselo waseziBhalweni eziNgcwele wesidlo seNkosi kwamiswa endaweni yawo umthendeleko wezithixo ekuthiwa yi-mass. Ababingeleli bobupopi beenza ngokungathi ngokushwantshatha kwabo okungavakaliyo, baya siguqula isonka ne-wayini zibe yinkqu mzimbha negazi likaKristu. Kukuziganga kokunyelisa okungakananina oku kokubanga nje ngokuphandle amandla “okudala umDali wabo.” Onke amaKristu ayelindelwe ukuba avume phezu kwesisongelo sokubulawa ukuba ayakholwa koluluvo luyinkohliso loyikekayo olunyelisa izulu. Aabo babesaala babe nikelwa emalangatyeni. {IE 23.3}

Imini enkulu yobu-Popi yayi yinzulu yobusuku ngokwasesimilweni sehlabathi. IziBhalo eziNgcwele zaziphantse ukungaziwa, kungekho ebantwini kuphela, kodwa nakubabingeleli. NjengabaFarisi bakudala, iinkokeli zobu-popi zazikuthiyile ukukhanya okwakuza kutyhila izoono zabo. Umthetho kaThixo, umgangatho wobulungisa, wakuba ushenxisiwe, basebenzisa igunya ababi namda, basebenza inkohlakalo bengenasithintelo. Ubumenemene, ukubawa, nenkohlakalo ezonto zazilaula. Abantu babengarwaqeli nakusiphina isoono ababe nokuzuza ubutyebi ngaso okanye iwonga. Amabhotwe oo-popi nawabafundisi aye zindawo zobona bureletyo bungamasikizi. Inxalenye yoo-popi abalaulayo babe namatyala ezoono ezinezothe ngangokuba abalauli belizwe bazamele ukuzihlutha ubukhosi ezizinhanha zebandla njengamaramncwa njengamaramncwa oyikekayo anezothe ukuba anganyamezelwa ukuba abe ngabalauli. Ithuba lamakhulu eminyaka kwa kungekho nkqubela phambhili emfundweni, emisebenzini yobuchule, okanye impucuko. Ukushwabana kwesimilo nokwengqondo kwa kubuwele ubuKristu. {IE 24.1}

Isahluko 3—Abahlaziyi Bokuqala

PHAKATHI kwelothinzi elalithe zinzi phezu komhlaba ngelothuba lide lolaulo lobu-popi, ukukhanya kwenyaniso akuzange kube nokucimeka mpela. Kwisizukulwana ngasinye kwaba kho amanqhina kaThixo—amadoda agcina ukholo kuKristu ukuba ukuphela komlamleli phakathi koThixo nomntu, ayamkela iBaibile njengowona mmiselo wobomi, nayingcwalisayo iSabata yenyaniso. Ubukhulu betyala elinalo ihlabathi kulamadoda, izivelamva azisayi kuze zibazi. Aabalelwa ukuba angabahlukanisi, izimvo zawo zagqwethwa, izimilo zawo zonakaliswa, nezibhalo zawo zathintelwa, zabekwa ngendlela engeyiyo, okanye zakrunulwa. Kodwa ema nkqi, aza kwizizukulwana ngezizukulwana alugcina ukholo lwawo ebunyulwini balo, njengelifa elingcwele lezizukulwana ezizayo. {IE 25.1}

Yayikrakra imfazwe eliwayo neBaibile ngangokuba maxa wambhi yayimbalwa kakhulu imiqulu ekhoyo; kodwa uThixo wayengavumelanga ukuba iliZwi lakhe litshatyalaliswe kuphele. Iinyaniso zalo zazi ngaz’ ukufihlakala ngonaphakade. Wayenako ukuwakhulula amazwi obomi njengokuba wayenako ukuvula iingcango zeentolongo avule amasango entsimbhi abakhulule abakhonzi bakhe. Kumazwe ngamazwe aseEurope amadoda achukunyiswa nguMoya kaThixo ukuba ayifunisise inyaniso okobutyebi obufihliweyo. NgokukhokelelwA nguThixo kwiziBhalo eziNgcwele, bayiqwalasela imihlathi engcwele ngonandipho olukhulu. Babevuma ukukwamkela ukukhanya nangaliphina ixabiso kubo. Nakuba babengaziboni zonke izinto ngokucacileyo, beenziwa ukuba baziqonde iinyaniso ezininzi ebezikade zinchwatyiwe ithuba elide. Njengezigidimi ezithunywe lizulu baphuma, beziqhaula iimbhophelelo zobuxoki nezenkolo, bebiza aabo ababenziwe amakhoboka ithuba elide kangaka ukuba bavuke bakuvakalise ukukhululwa kwabo. {IE 25.2}

Ithuba lalifikile lokuba iziBhalo eziNgcwele ziguqulelwe kwezinye iilwimi zinikwe abantu bamazwe ngamazwe ngeelwimi zakwamawabo. Ihlabathi laliphumele kwinzulu yalo yobusuku. Iiyure zobumnyama zazisimka, kwaza kumazwe amaninzi kwavela iimpau zokuza kokusa. {IE 26.1}

Ikhwezi Lohlaziyo

Kwikhulu leshumi elinesine eminyakeni kwavela eEngIand “ikhwezi loHlaziyo.” U-John Wycliffe waye ngumvakalisi wohlaziyo, kungekhona eEngland kuphela, kodwa kubo bonke ubuKristu. Waye ngumawokhulu wobu-Puritan; ixesha lakhe lalilUhlaza entlango. {IE 26.2}

INkosi yabona kufanelekile ukuba umsebenzi wohlaziyo iwunikele kumntu ongqondo inamandla ukunika isimilo nesidima emsebenzini wakhe. Oku kwalivala ilizwi locukucezo, kwabathintela abachasi benyaniso ekuzameni ukubeka ihlazo kulomsebenzi ngokuhlekisa ngentswelo-kwazi yommeli wawo. Akuba uWycliffe ekuphumelele ukufunda ezikolweni, wangena eluqwalaselweni lweziBhalo eziNgcwele. Kuzo iziBhalo wafumana oko waye

kade ekufuna ngaphandle kwempumelelo. Apha walibona icebo losindiso lityhiliwe, noKristu emisiwe njengokuphela komthetheleli womntu. Wabona ukuba iRoma iyishiyile imfundiso yaseBaibileni yathatha izithethe zabantu. Wazinikela emsebenzini kaKristu, wazimisela ukuzivakalisa iinyaniso azifumeneyo. {IE 26.3}

Owona msebenzi mkhulu wobomi bakhe waba kukuguqulela iziBhalo kulwimi lwesiNgesi. Le yaba yinguqulelo yokuqala yesiNgesi eyakha yenziwa. Ubuchule bokushicilela babungekaziwa, wenziwa ngendlela ecothayo nedinisayo umsebenzi wokuba imiqulu yalomsebenzi iphindaphindwe; kodwa oku kwenziwa, baza abantu baseEngland bayifumana iBaibile ngolwimi lwabo. Ngalendlela ke ukukhanya kweliZwi likaThixo kwaqala ukuyithi tyaba imitha yako ebengezelayo yanqumleza ubumnyama. Isandla sikaThixo sasilungiselela indlela yoHlaziyo oluKhulu. {IE 27.1}

Isimemo ezingqondweni zoluntu sabavusa ekuthobeleni kwabo ngenkothamo inkolo yobu-popi. IziBhalo zamkelwa ngothando zezona ndidi ziphakamileyo, ezazizizo kuphela kweso sizukulwana ezazikwazi ukufunda. U-Wycliffe ke ngoku wafundisa ezona mfundiso zicacileyo zobuProtestante, ezizezi, usindiso ngokholo kuKristu, nokuba iBaibile yinto eyodwa engenamposiso. Ababingeleli abaninzi bathelela kuye ekuyisasazeni iBaibile nasekuzishumayeleni iindaba ezilungileyo; saza sasikhulu isiqhamo salomsebenzi nowezibhalo zikaWycliffe ngangokuba lenkolo intsha yamkelwe ngabamayela nesiqingatha sabantu baseEngland. Ubukumkani bobumnyama bangcangcazela. {IE 27.2}

Imizamo yeentshaba zakhe yokuwuthintela umsebenzi wakhe nokubucima ubomi bakhe ayiphumelelanga ngokufanayo, waza kumnyaka wakhe wamashumi amathandathu anesihlanu wafa eseluxolweni esemsebenzini kanye wasesibingelelweni. {IE 27.3}

Uhlaziyo Luhlakazeka

Kwa kungenxa yezibhalo zikaWycliffe ukuze uJohn Huss waseBohemia akhokelelwe ekubulahleni ubuxoki obuninzi bobuRoma angene emsebenzini wohlaziyo. NjengoWycliffe, uHuss waye ngumKristu ondilekileyo, indoda efundileyo ezinikele ngokungashukumiyo enyanisweni. Ukubhenela kwakhe eziBhalweni eziNgcwele nokuzihlaba kwakhe ngesibindi izimilo ezilihlazo nezincholileyo zabafundisi kwaadala unandipho olukhulu nolubanzi, aza amawaka ayamkela ngovuyo inkolo ehlambhuluke ngakumbhi. Oku kwavusa umsindo ka-popi nabaveleli, ababingeleli, nabeqela elifungele ukungatshati, waza uHuss wabizelwa phambhi kweQumru laseConstance ukuba aze kuphendula ityaia lokuba ngumahlukanisi. Wanikwa isiqiniselo sohambho olukhuselekileyo ngukumkani wase Jamani, waza ekufikeni kwakhe eConstance waqinisekiswa ngu-popi ngesiqu ukuba akukho bubi obuya kwenziwa kuye. {IE 27.4}

Emva kwengxoxo ende, awayigcinayo inyaniso kuyo yonke, kwafunwa u-Huss anyule ukuba uza kuzilahla na iimfundiso zakhe okanye anyamezele ukufa. Wanyula isigwebo sokufela inkolo, waza emva kokuzibona iincwadi zakhe zinikelwe emalangatyeni, yena

ngokwakhe watsniswa emlilweni. Phambhi kweziganga ezihlanganiseneyo zebandla nezombuso, umkhonzi kaThixo wavakalisa inkcaso endilekileyo nethembekileyo kwizincholiso zolaulo lobupopi. Ukubulawa kwakhe, okwaba kukwaphulwa ngendlela ehlazekileyo kwesithembhiso esindilekileyo nesenziwe ekuhleni sokuba uya kukhuseleka, kwabonisa kwelimiweyo liphela inkohlakalo ezele bubungini-ngini yaseRoma. Iintshaba zenyaniso, noxa zazingakwazi oko, zaziwuqhubela phambhili umsebenzi ezazizamela ngokungenampumelelo ukuwutshabalalisa. {IE 28.1}

Noxa yayivutha intshutshiso, inkcaso epholileyo, nenentlonelo, enyamekileyo nenonyamezelo yokuchasa ukunchola okwakulaula inkolo yonqulo yaphikela ukuvakaliswa emva kokufa kukaWycliffe. Njengamakholwa emihla yabapostile, baninzi abazibingelela ngenkululeko iimpahla zabo ngenxa yomsebenzi kaKristu. {IE 28.2}

Kwenziwa imizamo enamandla yokomeleza nokwandisa igunya lobu-popi, kodwa logama oo-popi babezibiza ukuba bangabameli bakaKristu, ubomi babo babubole ngangokuba bube lihlazo ebantwini. Ngokuncedwa kukuyilwa koshicilelo iziBhalo eziNgcwele zasasazwa ngokubanzi ngakumbhi, baza babaninzi abakhokelelwa ekuboneni ukuba iimfundiso zobu-popi azixhaswanga liliZwi likaThixo. {IE 29.1}

Lakuba elinye inqhina linyanzelwe ukuba lisiyeke siwe isibane senyaniso, elinye lasithabatha esandleni salo laza ngesibindi esingenakuthinteleka lasiphakamisela phezulu. Idabi laliqalile elaliza kuqhubela phambili lingakhululi abantu ngabanye namabandla kuphela, kodwa neentlanga. Ngaphesheya komsantsa wekhulu leminyaka abantu bazolula izandla zabo ukuba babambane nezandla zamaLollard exesha likaWycliffe. Phantsi kukaLuther kwaqaliswa uHlaziyo kwelaseJamani; uCalvin wazishumayela iindaba ezilungileyo kwelaseFrance, uZwingle kwelaseSwitzerland. Ihlabathi lalivusiwe ekulaleni kwezizukulwana, ngenxa yokuhlokoma kumazwe ngamazwe kwalamazwi avuselelayo athi “Inkululeko Elunqulweni.” {IE 29.2}

Isahluko 4—U—Luther noHlaziyo Olukhulu

Phambhili phakathi kwaabo babe bizelwe ukuba bakhokele ibandla ukuphuma ebumnyameni bobu-popi liye ekukhanyeni konqulo oluhlambhulukileyo, kwa kumi uMartin Luther. Enozondelelo, evutha, ezinikele, engenakoyika okungaphandle kokoyika uThixo, engavumi siseko senkolo yonqulo esingaphandle kweziBhalo eziNgcwele uLuther waba yindoda kanye efanele eloxesha lakhe; ngaye, uThixo waphumeza umsebenzi omkhulu ngenxa yohlaziyo lwebandla nokukhanyiselwa kwehlabathi. {IE 30.1}

Xa ngenye imini wayehlola iincwadi kwingqokelela yeencwadi zesikolo semfundo ephakamileyo, uLuther wafumana iBaibile yesiLatin. Wayezivile ngaphambhili iziqendwana ezivela kwiiVangeli nakwiincwadi zabapostile ezinkonzweni zabantu bonke, waza wacinga ukuba zililiZwi likaThixo liphelele. Ngoku, okokuqala, wakhangela kwiBaibile epheleleyo. Ngentlonelo exubene nokhwankqiso wawatyhila amaphepha angcwele; ngovalo olukhefuzayo nentliziyo engongozayo wazifundela ngokwakhe amazwi obomi, enqumama ngezithuba ukuba athi, “Owu, akwaba uThixo ebe ngandinika incwadi enjenga le ibe yeyam!” Izithunywa zezulu zazisecaleni kwakhe, nemitha yokukhanya evela etroneni kaThixo yazityhila iindyebo zenyaniso engqiqweni yakhe. Waye soloko ekoyika ukumoona uThixo, kodwa ngoku ukuhlabeka kwakhe okunzulu sisimo sakhe sokuba ngumooni kwamfumana ngendlela angazange abe nayo ngaphambhili. Umnqweno onyanisekileyo wokufuna ukukhululeka esoonweni nowokufumana uxolo noThixo wamkhokelela ekugqibeleni ekungeneni emzini wokuzifihla abunikele ubomi bakhe ekufungeleni intalo yobusoka. {IE 30.2}

Umzuzu ngamnye awaye nokukhululwa emisebenzini yakhe yemihla ngemihla, wayisebenzisela ezifundweni, eziphanga ukulala, ekhalela nexesha alichithela ekutyeni. Ngaphezu kwento yonke wayevuyiswa kukuqwalasela iliZwi likaThixo. Wayefumene iBaibile ekhonkxelwe eludongeni lomzi wamafungela-busoka, waza wakholisa ukuya kuyo. {IE 31.1}

U-Luther wabekwa izandla waba ngumbingeleli, waza wakhutshwa emzini wamafungela-busoka wanikwa umsebenzi wokuba yinjinga ethile kwisiKolo esiPhakamileyo saseWittenburg. Apha ke wazinikela ekuqwalaseleni iziBhalo ngeelwimi zokubhalwa kwazo kokuqala. Waqalisa ukunika izifundo ngeBaibile; yaza incwadi yeenDumiso, neeVangeli, neeNcwadi zabaPostile zatyhileka ezingqondweni zezihlwele zabaphula-phuli abavuyisiweyo. Waye lichule ekuzazini iziBhalo, nobabalo lukaThixo luphezu kwakhe. Ubuciko bakhe buzibambha iingqondo zabaphula-phuli bakhe, ukucaca namandla awaye yandlala ngawo inyaniso kwazanelisa iingqiqo zabo, baza nobushushu bakhe obunzulu bazichukumisa iintliziyo zabo. {IE 31.2}

Inkokeli Ezintlaziyweni

Ngokuvuma kukaThixo wagqiba ukuba atyelele eRoma. Kwa kudingwe isiqiniselo soxolelo ngu-popi kubo bonke abaya kukhasa ngamadolo benyuke izinyuko ezazibizwa ukuba zezikaPilato. U-Luther ngenye imini wayesenza esi senzo, kwaza ngesiquphe kwavakala izwi elingathi yindudumo lisithi kuye, “Olilungisa ke uya kudla ubomi ngokokholo!” Wesuka wema ngeenyawo eneentloni esoyika, wabaleka wemka kulendawo yobuyatha bakhe. Loo ndima ayizange ilahlekane namandla ayo emphefumlweni wakhe. Ukususela kwelo xesha wakubona ngokucacileyo kunangaphambhili ukukhohlisa kokuthembela emisebenzini yomntu ukuze kuzuzwe usindiso, kwa nemfuneko yokholo oluhleliyo ezimfanelweni zesimilo sikaKristu. Amehlo akhe ayevuliwe, engasokuze kwakhona abuye avalwe kuzo iinkohliso ezibuSatana zobu-popi. Akuba eyifulathele iRoma wayeguqukile nangentliziyo, kwaza ukususela kweloxesha umahluko waya usanda ngokwanda, wada wazahlula kwaphela nebandla lobu-popi. {IE 31.3}

Emva kokubuya kwakhe eRoma, uLuther wavuzwa kwisiKolo esiPhakamileyo sase Wittenberg ngewonga lokuba ulichule leziBhalo (doctor of divinity). Ngoku wabasenkululekweni yokuba alinikele lonke ixesha lakhe, ngendlela angazange alinikele ngayo ngaphambhili, eziBhalweni eziNgcwele awaye zithanda. Wayenze isifungo esindilekileyo sokuqwalasela ngenyameko ashumayele ngokunyanisa iliZwi likaThixo, ingabi zizo iintetho neemfundiso zoo-popi, yonke imihla yobomi bakhe. Ngoku waye ngaselilo nje igogo okanye injinga, kodwa waye ngumvakalisi ogunyazisiweyo weBaibile. Wayebizwe njengomalusi ukuba adlise umhlambhi kaThixo, owawulambhele unxanele inyaniso. Watsho ngesibindi ukuthi amaKristu makangamkeli nayiphina enye imfundiso ngaphandle kwezo zisekwe phezu kwegunya leziBhalo eziNgcwele. Loo mazwi abetha kanye esisekweni sokongamela kobu-popi. Ayephethe owona moongo woHlaziyo. {IE 32.1}

U-Luther ngoku wangena ngesibindi emsebenzini wakhe wokuba ngumkhuseli wenyaniso. Izwi lakhe laviwa eseqongeni enika isiyalo esicengayo, nesindilekileyo. Wabeka phambhi kwabantu isimo esonakalisayo sesoono, wabafundisa ukuba yinto engenakwenzeka ukuba umntu, ngemisebenzi yakhe, anciphise ubutyala okanye asiphephe isohlwayo. Akukho nto yimbhi ngaphandle kokuguqukela kuThixo nokukholwa kuKristu enokumsindisa umooni. Ubabalo lukaKristu alunakuthengwa; lusisipho sesisa. Wabacebisa abantu ukuba bangazithengi iziqiniselo zoxolelo (indulgences), kodwa ma bakhangele ngokholo kumKhululi owabethelelwa emnqamlezweni. Wachaza awakhe amava abuhlungu okufuna ngaphandle kwempumelelo ukuzuza usindiso ngokuzithoba nokuzithuthumbhisa, wabaqinisekisa abaphulaphuli bakhe ukuba kwaba ngokuwasusa amehlo akhe esiqwini sakhe akholwe kuKristu ukuze afumane uxolo novuyo. {IE 33.1}

Iimfundiso zikaLuther zayitsala ingqalelo yabo bonke abantu abacingayo kulo lonke elaseJamani. Kwaphuma kwiintshumayelo zakhe nezibhalo zakhe imitha yokukhanya eyavuselela yaphembhelela amawaka. Ukholo oluphilileyo lwaluthabatha indawo yokwenza nje isiko elalihleli kuko ibandla ithuba elide kangaka. Abantu imihla le babephelelwa

lithembha ezinkolweni zobuRoma. Imivalo yenkcaso yayidilika. IliZwi likaThixo, uLuther awaye zicikida ngalo zonke iimfundiso nalo lonke ibango, lalifana nekrele elintlangothi mbhini, licanda livule indlela yalo liye ezintliziyweni zabantu. Kwiindawo zonke kwakukho ukulambhela nokunxanela ubulungisa okungazange kwaziwe amaphakade amaninzi. Amehlo abantu, awayekhangeliswe ixesha elide kwizithethe zabantu nabalamleli abangabantu, ngoku ayejikela, ngokuzohlwaya nangokholo, kuKristu naye ebethelelwe emnqamlezweni. {IE 33.2}

Izibhalo zomHIaziyi lo kwa neemfundiso zakhe zazihambha ziye kufikelela kulo lonke uhlanga lobuKristu. Umsebenzi wahambha waya kufika eSwitzerland naseHolland. Imiqulu yezibhalo zakhe yaya kufikelela eFrance naseSpain. E-England iimfundiso zakhe zamkelwa njengelizwi lobomi. E-Belgium naseltali kwangokunjalo yayakufika inyaniso. Amawaka ayevuka ebuthongweni bawo obufana nokufa esiya eluvuyweni nasethembheni lobomi ngokholo. {IE 34.1}

U-Luther Esahlukana neRoma

I-Roma yayizimisele ekumtshabalaliseni, kodwa uThixo wayemkhusele. Iimfundiso zakhe zaziviwa ezindaweni zonke—emizini yoonongendi, ezindlwini, ezinqabeni zezidwangube, kwizikolo eziphakamileyo, kumabhotwe ookumkani; nezidwangube zivuka macala onke ukuba ziyixhase imizamo yakhe. {IE 34.2}

Kwisibheno esaya kukumkani nakwizidwangube zaseJamani ngenxa yoHlaziyo lobuKristu, uLuther wabhala wathi ngokusingisele ku-popi: “Kuyinto emanyufnyezi ukubona umntu ozibiza ukuba ungummeli kaKristu, ebonakalalisa ubunewu-newu ekungekho kumkani unokubulinganisa. Oku kufana noYesu ihlwempu, okanye noPetros othobekileyo na? Ngokokutsho kwabo, bathi uyinkosi yehlabathi! Kodwa uKristu, aqhayisa ukuba ungummeli wakhe, uthe yena, ‘Ubukumkani bam asibubo obeli hlabathi.’ Izikumkani zommeli zingaba ngaphezu kwezomongameli wakhe na?” {IE 34.3}

Wabhalela ngoluhlobo kwizikolo eziphakamileyo: “Ndinoloyiko olukhulu lokuba izikolo eziphakamileyo ziya kuba ngamasango amakhulu esihogo, ngaphandle kokuba zisebenzele ngenyameko ukucacisa iziBhalo eziNgcwele zizimilisele ezintliziyweni zolutsha. Andicebisi namnye ukuba ase umntwana wakhe apho iziBhalo eziNgcwele zingathabathi eyona ndawo iphambhili. Wonke umzi apho abantu bangahlali bezingisile ukuqwalasela iliZwi likaThixo umelwe kukonakala.” {IE 34.4}

Esisibheno sasasazwa ngokukhauleza kulo lonke elaseJamani, sangenisa impembhelelo enamandla ebantwini. Uhlanga lonke lwavuseleleka lwahlanganiselana lwaraqa ibanile yohlaziyo. Abachasi bakaLuther, besitsha lulangazelelo lwempindezelo, bamthundeza u-popi ukuba abe nezigqibo eziqatha ngakuye. Kwavakaliswa ukuba iimfundiso zakhe ma zigwetywe kwangoko. Kwasikwa imihla engamashumi amathandathu kulomHlaziyi

nabalandeli bakhe, ekwakuza kuthi emva kwayo, ukuba abaroxi, basikwe ebandleni. {IE 35.1}

Wakuba umyalelo ka-popi ufikile kuLuther, wathi: “Ndiyawudela ndiwuhlaba, njengento engahlonele Thixo, nebubuxoki. . . . NguKristu ngokwakhe lo ugwetywayo apha kuwo. . . . Ndiyagcoba kukuthwala ububi obungaka ngenxa yowona uphambhili emisebenzini. Kwangoku sendiziva ndikhululeke ngakumbhi entliziyweni yam; kuba ekugqibeleni ndiyazi ukuba u-popi ngumshasi-Kristu nokuba itrone yakhe yileyo kaSatana ngenkqu.” {IE 35.2}

Kanti noko ilizwi lika-popi waseRoma lalise negunya. Intolongo, ukuthuthunjiswa, nekrele zazi zizixhobo ezinamandla ekunyanzeliseni intobelo. Yonke into yaba ngathi yalatha ukuba umsebenzi womHlaziyi use uza kuphela. Ababuthathaka nabazaliswe ziinkolo bangcangcazela phambhi kwalomyalelo ka-popi, kwaza kwathi naxa uvelwano olukhulu IwalungakuLuther, abanye beva kubo ukuba ubomi buxabiseke kakhulu ukuba babuncamele umsebenzi wohlaziyo. {IE 35.3}

Isahluko 5—Inkqubela—Phambili Yohlaziyo (Tried Before the CouncilChapter 8)

UKUMKANI omtsha, uCharles wesiHlanu, wahlala etroneni yaseJamani, zaza izigidimi ezimele iRoma zakhauleza ukuya kunika imbheko yazo, zimcenge ukumkani ukuba asebenzise igunya lakhe ekuluchaseni uHlaziyo. Ngelinye icala umLauli waseSaxony, ekwakuxhomeke kuye ngokukhulu ukubekwa kuka Charles ititsaba, wamcenga ukuba angathabathi manyathelo okuchasana noLuther engathanga ampulaphule kuqala. {IE 36.1}

Ingqalelo yamacala onke ngoku yayijonge kwingqungquthela yamazwana aseJamani eyayibizelwe eWorms kamsinya emva kokubekwa kukaCharles etroneni yobukumkani. Kwa kukho imicimbhi ebalulekileyo yombuso nezinye izinto ezifuna ukuqwalaselwa leliqumru lohlanga; kodwa ezi zaba ncinane xa zithelekiswa nomcimbhi womfungeli-busoka waseWittenberg. {IE 36.2}

U-Charles wayemvalele ngaphambhili umlauli ukuba aze naye uLuther phambhi kweQumru elilaulayo, emqinisekisa ukuba umHlaziyi uya kukhuselwa ekuphathekeni kakubi, avunyelwe ukuba athethe ngokukhululekileyo nalowo unelungelo lokuxoxa naye ezingongoma kuphikiswana ngazo. U-Luther wayelangazelela ukuya kubonakala phambhi kokumkani. {IE 36.3}

Izihlobo zikaLuther zazisoyika zilusizi. Ngokuyazi indlela achaswe nathiywe ngayo, zoyikela ukuba nesisithembhiso sokhuselo asiyi kuhlonelwa, zaza zambongoza ukuba angabubeki esichengeni ubomi bakhe. Waphendula ngokuthi: “Abakapopi abanqweneli kuya kwam eWorms, kodwa banqwenela ukugwetywa nokufa kwam. Akunanto. Musani ukuthandazela mna, kodwa thandazelani iliZwi likaThixo.” {IE 36.4}

U-Luther Phambhi kweQumru

Kungabanga kudala uLuther wema phambhi kwequmru. Ukumkani wayehleli etroneni. Wayengqongwe zezona zinhanha ziphakamileyo zobukumkani. Kwa kungazange kubekho ndoda eyakha yabonakala phambhi kwenkundla enobungangamsha njengaleyo uMartin Luther wayeza kuphendula kuyo ngenkolo yakhe. {IE 37.1}

Ukubonakala kwakhe kulonkundla kwaba luloyiso oluphandle Iwenyaniso. Into yokuba indoda eyayigwetyiwe ngu-popi ize kuma phambhi kwenye inkundla yayi kukukhanyela ngokusenyanisweni igunya elingaphezulu likapopi. Um-Hlaziyi, esingelwe phantsi, wakhutshwa ebudlelaneni nabanye abantu ngu-popi, wayeqinisekiselwe ukhuselo, wanikwa nokuphula-phulwa zezona zidwangube ziphakamileyo zohlanga. I-Roma yayimyalele ukuba athi cwaka, kodwa wayeza kuthetha phambhi kwabantu abangamawaka abavela kuzo zonke iindawo zobuKristu. Ngokuphola eseluxolweni, kodwa ekhalipile ngokuncomekayo efanelekile, wema njengenqhina likaTixo phambhi kwezikhulu zehlabathi. U-Luther wayinika impendulo yakhe ngelizwi eliphantsi nelithobekileyo, ngaphandle koburalarume

okanye umsindo. Wayekhangeleka ngokuhlonelekileyo nangokubekekileyo; kanti noko wabonakalalisa ithembha novuyo olwayikhwankqisayo inkundla. {IE 37.2}

Aabo bawavalayo ngenkani amehlo abo ekukhanyeni, bazimisela ukuba banganeliswa yinyaniso, bazaliswa ngumsindo ngamandla amazwi kaLuther. Akuba ephezile ukuthetha, isithethi senkundla sathi ngomsindo, “Akuwuphendulanga umbuzo obhekiswe kuwe. . . . Ulindelwe ukuba unike impendulo etsolileyo necacileyo. . . . Uza kuroxa na, okanye hayi?” {IE 37.3}

UmHlaziyi uphendule wathi: “Njengoko mhlekazi omhle kwakunye nezinhanha eziphakamileyo nifuna kum impendulo ecacileyo, elula, netsolileyo, ndiya kuninika, kwaye yiyo le ke: Andinako ukuyinikela inkolo yam nokuba kuku-popi okanye kumaqumru, ngokuba kucace njengemini ukuba baphosisile futhi baphikisana futhi. Ngaphandle ke kokuba ndaneliswe ngobunqhina beziBhalo, okanye ngeyona icacileyo ingxoxo, nangaphandle kokuba ndikhokelwa ngalemihlathi ndiyicaphuleyo, nangaphandle kokuba ngalendlela isenze isazela sam sibotshwe liliZwi likaThixo, andinako ndaye ndingayi kuroxa, kuba kuyingozi emKristwini ukuba athethe ngokuphikisana nesazela sakhe. Ndimi apha ke, andinakwenza kumbhi; wanga uThixo angandinceda. Amen.” {IE 38.1}

Yema ngoluhlobo ke lendoda ililungisa, phezu kwesiseko esiqinisekileyo seliZwi likaThixo. Ukukhanya kweZulu kwabukhazimlisa ubuso bakhe. Ukuphakama nobunyulu besimilo sakhe, ukuxola nokuvuya kwentliziyo yakhe, ezi zinto zazibonakala kubo bonke xa wayenqhina ngokuchasene negunya lobuxoki wanqhina ngokugqithisa kwamandla olokholo olweyisa ihlabathi. {IE 38.2}

Wema wathi nkqi okweliwa, logama amaza egunya lehlabathi ayentlitha kuye engamenzakalisi. Amandla acacileyo amazwi akhe, ukuma kwakhe okungenaloyiko, iliso lakhe elizolileyo, elithethayo, nokuzimisela okungashukumiyo okuvakaliswa elizwini ngalinye nakwisenzo ngasinye kweenza umbhalo onzulu phezu kwequmru. Kwacaca ukuba akanakucengeka nokuba kungamadinga okanye ngezisongelo, ukuba azithobele phantsi komyalelo weRoma. {IE 38.3}

U-Kristu wayethethe ngobunqhina bukaLuther ngamandla nangokubukeka okwazizalisa izihlobo neentshaba ngentlonelo nangokukhwankqiswa. UMoya kaThixo wawukho kweloqumru, uzichukumisa iintliziyo zabalauli bobukumkani. Iqela lamatshawe akuvuma ngokuphandle ukulunga komsebenzi kaLuther. Baninzi abakholwayo yinyaniso, kodwa kwabanye izimvo ezazuzwayo azihlalanga thuba lide. Kwa kukho olunye udidi olungazange kwa ngeloxesha luzivakalise izimvo zalo, kodwa lwathi, lwakuba luziphengulule ngokwalo iziBhalo, lwalumela ngokukhalipha okukhulu uHlaziyo, ngexesha elisemva koku. {IE 39.1}

Umlauli uFrederick wayekhangele phambhili ngolangazelelo ekubonakaleni kukaLuther phambhi kweQumru, waza ebindekile ngokunzulu wayiphula-phula intetho yakhe. Wachwayitiswa kukukhalipha nokomelela nokuzeyisa kwelichule, waziqhayisa ngokuba

ngumkhuseli wakhe. Wawathelekisa lamaqela aphikisanayo, wabona ukuba ubulumko boo-popi, nookumkani, nabaveleli benziwe into engento ngamandla enyaniso. Ubu-popi baboyisiwe ngendlela eyayiza kuvakala phakathi kweentlanga kuwo onke amaphakade. {IE 39.2}

Ukuba umHlaziyi waye yekelele nje ingongoma enye, uSatana nomkhosi wakhe ngebabe zuze uloyiso. Kodwa ukomelela kwakhe okungashukumiyo kwaba yindlela yokulikhulula ibandla nokuqalisa kwexesha elitsha nelilunge ngaphezulu. Impembhelelo yalendoda inye, eyazimisela ukucinga izisebenzele ngokwayo kwizinto ezisingisele elunqulweni, yayiza kulichukumisa ibandla kwa nelimiweyo, kungabi ngelixesha lakhe kuphela, kodwa kuzo zonke izizukulwana ezilandelayo. Ukomelela nokuthembheka kwakhe kwakuza kubomeleza bonke, kude kube sekupheleni kwexesha, aabo bangathi baphumele kumava afana nawakhe. Igunya nobungangamsha bukaThixo bawongamela amacebo abantu, balongamela igunya elinamandla likaSatana. {IE 39.3}

Ndambona uLuther ukuba uyavutha unozondelelo, akanaloyiko, ukhaliphile, ekusohlwayeni isoono nasekuyimeleni inyaniso. Wayengakhathalele mntu ukhohlakeleyo okanye na-demon; wayesazi ukuba unaLowo ngakuye unamandla ngaphezu kwabo bonke. U-Luther waye nozondelelo, isibindi, nokhalipho, kwaye ngamanye amaxesha waye sengozini yokugabadela. Kodwa uThixo wavelisa uMelancthon, owaye nesimilo esimelene nesakhe, ukuba ancede uLuther ekuwuqhubeni umsebenzi wohlaziyo. U-Melancthon, waye ngumnyewu, enoloyiko, elumkile, enonyamezelo olukhulu. Wayethandekile kakhulu kuThixo. Wayezazi iziBhalo kakhulu, nogwebo nobulumko bakhe buncamisile. Ukuwuthanda kwakhe umsebenzi kaThixo kwa kulingana nokukaLuther. Iintliziyo zalamadoda uThixo wazimanya; aye zizihlobo ezingenakwahlulwa. U-Luther waye luncedo olukhulu kuMelancthon xa esengozini yokuba noloyiko azizilize, waza uMelancthon naye ngokunjalo waba luncedo olukhulu kuLuther xa esengozini yokukhauleza ngokugqithileyo. {IE 40.1}

Ubulumko bukaMelancthon obukhangela kude bayiphepha futhi ingozi eyayingawuhlelayo umsebenzi ukuba wawuyekelwe kuphela kuLuther; kwaye amaxesha amaninzi umsebenzi wawungasoze uhambele phambhili ukuba wawuyekelwe kuMelanchthon yedwa. Ndaboniswa ubulumko bukaThixo ekunyuleni lamadoda mabini ukuba aqhube umsebenzi wohlaziyo. {IE 40.2}

I-England neScotland Zikhanyiselwa

Logama uLuther wayevula iBaibile evaliweyo ebantwini baseJamani, uTyndale waqhutywa nguMoya kaThixo ukuba enze kwa oko eEngland. Waye ngumfundi onyamekileyo weziBhalo ezishumayela ngokungoyiki izimvo zakhe zayo inyaniso, efundisa ukuba zonke iimfundiso mazicikidwe ngeliZwi likaThixo. Uzondelelo lwakhe lwaba nokuvuselela inkcaso kuphela kwiqela lobu-popi. Ichule elifundileyo lomKatolika elaphikisana naye, lathi, “Bekungasilungela kanye ukuba singabi nawo umthetho kaThixo

kunokuba singabi nawo oka-popi.” U-Tyndale uphendule ngokuthi, “Ndiyamphikisa u-popi yonke imithetho yakhe; kwaye ukuba uThixo uya bugcina ubomi bam, kungabanga minyaka mininzi ndiyakwenza ukuba inkwenkwe elandela emva kwekhuba ibe nolwazi ngeziBhalo ngaphezu kokuba uzazi wena.” {IE 40.3}

Injongo awayeqalise ukuyondla, leyo yokunikela abantu iziBhalo zeTestamente Entsha ngolwimi lwabo, yaqinisekiswa ngoku, waza kwa oko wazinikela kulomsebenzi. Yonke iEngland yabangathi ivaliwe ngakuye, waza wazimisela ukuya kufuna indawo ekhuselekileyo eJamani. Wakuqalisa apho ke ukushicilelwa kweTestamente Entsha ngesiNgesi. Yahle yagqitywa imiqulu engamawaka amathathu eTestamente Entsha, kwa landela olunye uhlelo kwa ngawo lonyaka. {IE 41.1}

Ekugqibeleni wanika ubunqhina benkolo yakhe ngokufa njengefela-nkolo, kodwa izixhobo aazenzayo zibange amanye amasoldati ukuba ayilwe imfazwe kuzo zonke izizukulwana kude kube lelixesha lethu. {IE 41.2}

KwelaseScotland i-gospile yafumana ummeli ngendoda enguJohn Knox. Lomhlaziyi onyaniseke entliziyweni waye ngoyiki buso bamntu. Imililo yobumfeli-nkolo eyayivutha macala onke kuye, yanela nje ukulomeleza uzondelelo lwakhe ukuba lube ngakumbhi. Izembhe lombandezeli noxa lalijinga ngokoyikekayo phezu kwentloko yakhe, wema endaweni yakhe, ebetha izithonga ezomeleleyo ngasekunene nangasekhohlo, zokudiliza unqulo lwezithixo. Wayiqhuba ngalendlela ke injongo yakhe, ethandaza esilwa amadabi kaYehova, lada elaseScotland lakhululeka. {IE 41.3}

KwelaseEngland, uLatimer wazingisa eseqongeni ukuthi iBaibile ifanelwe kukufundwa ngolwimi lwabantu. ImBhangi yeziBhalo eziNgcwele, watsho yena, “nguThixo ngokwakhe;” sibe ke esisiBhalo sixhamla amandla nobunaphakade bemBhangi yaso. “Akukho kumkani, namgwebi, namphathi . . . kodwa bonke banyanzelwe ukulithobela . . . iliZwi lakhe elingcwele.” “Masingakhe siphume ngeendlela ezisemacaleni, kodwa ma sivumele iliZwi likaThixo lisikhokele; ma singalandeli oo-mawokhulu . . . singafuni kananjalo oko baakwenzayo, kodwa sifune oko babefanele ukukwenza.” {IE 42.1}

U-Barnes noFrith, abahlobo abathembhekileyo bakaTyndale, nabo bavuka bayimela inyaniso. AbakwaRidley noCranmer balandela. Ezinkokeli eluhlaziyweni kwelamaNgesi zazi ngamadoda emfundo, yaye inkoliso yawo yayixatyisiwe kakhulu ngenxa yozondelelo lwawo okanye ukuhlonela kwawo uThixo xa zazi phakathi komzi wobuRoma. Ukubuchasa kwabo ubu-popi kwakusisiphumo sokuzazi kwabo iimposiso zeBandla lobuPopi. Ukwazana kwabo neemfihlelo zaseBabeli kwanika igunya elingaphezulu ebunqhineni babo obuchasene nayo. {IE 42.2}

Umgangatho ophakamileyo owagcinwa nguTyndale, Frith, Latimer, nabakwaRidley wawuligunya likaThixo nokuphelela kweziBhalo eziNgcwele. Baligiba igunya lokuzenzela loo-popi, namaqumru, noo-bawo, nokumkani lokulaula isazela ezintweni ezibhekisele

enkolweni yonqulo. I-Baibile yayi ngumgangatho wabo, baza zonke iimfundiso namabango abo onke bawazisa kuyo. Ukholo kuThixo naseliZwini lakhe lwawaxhasa lamadoda angcwele xa aye bunikela ubomi bawo endaweni yokubulawa. {IE 42.3}

Isahluko 6—Intsilelo Ekuqhubeleni Phambhili

Uhlaziyo aluzange Iuphele, ngoLuther njengokuba abanye becinga. Luza kuqhutywa kude kube sekupheliswenikwebali lelihlabathi. U-Luther waye nomsebenzi omkhulu amakawenze wokunikela ukukhanya uThixo awaye buvumele ukuba buthi chapha phezu kwakhe; kanti noko akazange akufumane konke ukukhanya okwakuza kunikelwa ehlabathini. Ukususela kwelo xesha ukuza kweli, kusoloko kwabakho ukukhanya okutsha okuthe chapha phezu kweziBhalo, neenyaniso ezintsha zisoloko zicombhuluka. {IE 43.1}

U-Luther nabasebenzisani naye bamenzela uThixo umsebenzi omkhulu; kodwa, njengokuba babephuma kwiBandla laseRoma, bekholelwa nabo bezivakalisa iimfundiso zalo, kwa kungalindelwe ukuba baya kuziphaula zonke ezimposiso. Umsebenzi wabo wawu kukuqhaula imixokelelwane yaseRoma bayinikele iBaibile ehlabathini; kodwa ke kwa kukho iinyaniso ezibalulekileyo abasilelayo ukuzivumbhulula, neemposiso ezinkulu abasilelayo ukuzilahla. Inkoliso yabo yaphikela ukuyigcina iCawa kunye nezinye izikhumbhuzo zobu-popi. Enyanisweni, babengayithathi ukuba inegunya likaThixo, kodwa bekholwa ukuba mayigcinwe njengomhla owamkeleke jikelele wonqulo. Kwa kukho abathile phakathi kwabo, kodwa, ababe hlonele iSabata yomthetho wesine. Phakathi kwabahlaziyi bebandla kufanele ukuba kubekho indawo yembheko enikwa kwaabo bayimelayo inyaniso eyayingakhathalelwe jikelele, ingakhathalelwe nangamaProtestante—aabo bakugcina ukuxabiseka komthetho wesine nokufaneleka kweSabata yeBaibile. Lwakuba uHlaziyo lubutshayele ubumnyama obabuthe zinzi phezu kobuKristu, abagcini-Sabata bavela kumazwe amaninzi. {IE 43.2}

Aabo bazamkelayo iintsikelelo ezinkulu zoHlaziyo abahambhelanga phambhili endleleni eyangenwa ngokubukeka kangaka nguLuther. Amadoda ambalwa athembhekileyo avuka amaxesha ngamaxesha ukuvakalisa inyaniso ethile entsha ahlaze imposiso egciniweyo ithuba elide, kodwa uninzi, kwa njengamaJuda exesha likaKristu, akanye abalandeli bobu-popi ngexesha likaLuther, babe saneliswa kukukholwa koko ooyise babe kholelwa kuko, nokuhlala ngendlela ababehleli ngayo. Ngenxa yoko ke unqulo kwakhona lonakala lwaba yinto nje elisiko; zaza iimposiso neenkolo enge zashenxiswa ukuba ibandla lalizingise ngokuhambha ekukhanyeni kweliZwi likaThixo, zagcinwa zondliwa. Ngalendlela ke umoya owawuphenjelelwe luhlaziyo waya usifa, kwada kwaphantse ukuba kufuneke uhlaziyo olukhulu kumabandla obuProtestante olungangokuba lwalufuneka kwiBandla laseRoma ngexesha likaLuther. Kwa kukho kwa okuya yulala kwasemoyeni, nokuya kuxabisa izimvo zabantu, kwa nalaa moya wokuthanda ihlabathi, nokuya kumisela iimfundiso zabantu endaweni yeemfundiso zeliZwi likaThixo. Ikratshi nogabadelo zaphenjelelwa ezizinto phantsi kwengubo yonqulo. Amabandla onakala ngokuzimanya ne hlabathi. Zathotywa ngalendlela ke iziseko ezikhulu uLuther nabasebenzi kunye naye abeenza bathwala kukhulu kangaka ngenxa yazo. {IE 44.1}

Njengokuba uSatana wabonayo ukuba woyiswa kukuyicima inyaniso ngentshutshiso, wabhenela kwakhona kwicebo lokukhaulelana okwakhokelela kukreqo olukhulu nasekumisweni kwebandla laseRoma. Wawacengela amaKristu ukuba azalamanise, kungabi ngoku nabahedeni, kodwa kube naabo bathi ngokunqula kwabo uThixo welihlabathi, bazibonakalalisa ngokucacileyo ukuba bangabanquli bezithixo. {IE 45.1}

U-Satana waye ngasenako ukuyibandeza iBaibile ebantwini; yayi sondezwe ukuba ifikelelwe ngabo bonke. Kodwa wakhokelela amawaka ukuba amkele intyilelo ezibubuxoki neemfundiso ezingezizo, ngaphandle kokuziphengulula iziBhalo ukuba bazifundele inyaniso ngokwabo. Waye zifiphaza iimfundiso zeBaibile, zaye izithethe ezaziza konakalisa izigidi zimila nzulu. Ibandla lalixhasa likhusela ezizithethe, endaweni yokuluzamela ukholo abalunikelwa kwaakanye abangcwele. Laza lathi logama lalingayazi mpela imeko elikuyo kwanomngcipheko elikuwo, ibandla nehlabathi laya lisondela ngokukhauleza kwelona xesha lindilekileyo nelona lixabiseke kakhulu ebalini lehlabathi—ixesha ke lokutyhilwa koNyana womntu. {IE 45.2}

Isahluko 7—Isigidimi seNgelosi Yokuqala

IsiProfeto sesigidimi sengelosi yokuqala esiveliswe kwese 14 kwisiTyhilelo, sayifumana inzaliseko yaso kwintshukumo yokuza kukaYesu ka 1840-1844. Kwe laseEurope nelaseAmerica, amadoda okholo nawokuthandaza achukumiseka kakhulu yakuba ingqalelo yawo itsalelwe eziprofetweni, aza, akuba eyilandile iNgxelo ePhefumlelweyo, abubona ubunqhina obanelisayo bokuba isiphelo sezinto zonke sisondele. UMoya kaThixo wabaqhuba abakhonzi bakhe ukuba basinike esi siyalo. Kude nabanzi sasasazeka isigidimi seendaba ezilungileyo, esithi, “Moyikeni uThixo, nimzukise; ngokuba lifikile ixa lokugweba kwakhe.” IsiTyhilelo 14:7. {IE 46.1}

Naphina apho abafundisi bangena khona, zathunyelwa ezindaba zovuyo zokubuya okumsinya kukaKristu. Kumazwe kwafunyanwa amaqelana awodwa amaKristu, awathi, nje kuphela ngokuqwalasela iziBhalo, afikelela enkolweni yokuba ukubuya komSindisi kukufuphi kakhulu. Kwezinye izithili zaseEurope, apho imithetho yayicinezela ngangokuba ikwalele ukushunyayelwa kwemfundiso yokubuya kweNkosi, abantwana abancinane baqhutywa ukuba bakuvakalise, baza babaninzi abasiphula-phulayo esi sigidimi sindilekileyo. {IE 46.2}

Ku-William Miller nabasebenzisani kunye naye kwanikelwa ukushunyayelwa kwesisigidimi eAmerica, kwaza ukukhanya okuphenjwe kukusebenza kwabo kwathi tha kumazwe akude. UThixo wathumela isithunywa sakhe ukuba sichukumise intliziyo yomlimi othile owayengakholwa yiBaibile, simkhokelele ekuzicikideni iziprofeto. Izithunywa zikaThixo zamtyelela futhi lomnyulwa, ukuba ziyikhokele ingqondo yakhe ziyivule ingqiqo yakhe eziprofetweni ezazikade zimnyama kubantu bakaThixo. Incam yomxokelelwane wenyaniso yanikwa yena, waza wakhokelelwa ukuba afune ikhonkco emva kwekhonkco, wada walikhangela ngokukhwankqiswa nangokulibuka iliZwi likaThixo. Wabona apho umxokelelwane ogqibeleleyo wenyaniso. Eli liZwi awaye likhangelele ukuba aliphefumlelwanga, ngoku latyileka emehlweni akhe ngabo bonke ubuhle nozuko lwalo. Wabona ukuba esinye isahlulo sesiBhalo sicacisa esinye, kwaza kwathi sakuba esinye isiqendu singaqondakali kuye, wafumana kwenye indawo yeliZwi oko kusichazayo. Walinyamekela iliZwi eliNgcwele ngovuyo, nangentlonelo enzulu nembheko. Akuba ehambha nazo ezilandela iziprofeto wabona ukuba abemi bomhlaba baphila kwiziganeko zokugqibela ebalini lehlabathi; kanti noko babe ngakwazi oku. Wakhangela emabandleni, wawabona ukuba akhohlakele; aye lususile uthando lwawo kuYesu alubeka phezu kwehlabathi; ayefuna imbheko yehlabathi, endaweni yalombheko ivela ngaphezulu; ebambhelela ebutyebini behlabathi, endaweni yokuziqwebela ubutyebi emazulwini. Wabona ubuhanahanisi, ubumnyama, nokufa ezindaweni zonke. Umoya wakhe wachukumiseka ngaphakathi kwakhe. UThixo wambiza ukuba awashiye amasimi akhe, njengoko wambizayo uElisha ukuba azishiye iinkabi zakhe nentsimi awayesebenza kuyo ukuba alandele uElija. {IE 47.1}

Ngokungcangcazela, uWilliam Miller waqalisa ukucombhulula phambhi kwabantu iimfihlelo zobukumkani bukaThixo, ehambha nabaphula-phuli bakhe ngeziprofeto wada waza kufika ekuzeni kukaKristu kwesibini. Ubunqhina beziBhalo obalatha ukufika kukaKristu ngo-1843 kwavusa unandipho olubanzi. Abaninzi baneliswa ukuba iingxoxo eziphuma kumaxesha eziprofeto ziyinyaniso, baza bathi, belibingelela ikratshi lezimvo zabo, bayamkela ngokuvuya inyaniso. Abanye abafundisi bazibeka bucala izimvo zamahlelo abo, bayishiya imivuzo yabo namabandla abo, bazimanya ekuvakaliseni ukuza kukaYesu. {IE 48.1}

Kodwa babembahva, abafundisi abavumayo ukusamkela esi sigidimi; ngenxa yoko ke sasinikelwe kakhulu kubashumayeli abathobekileyo. Abalimi bawashiya amasimi abo, abasebenzi izixhobo zabo, abarwebi iimpahla zabo, amadoda azinjinga awashiya amawonga awo; kanti noko inani labasebenzi lalilincinane lakuthelekiswa nomsebenzi oma ufezwe. Imeko yebandla elingahlonele Thixo nehlabathi elilele enkohlakalweni, yaba ngumthwalo emiphefumlweni yabalindi benene, baza bakunyamezela ukusebenza nzima, intswelo nokubandezeleka, ukuze babe nokubizela abantu enguqukweni esa elusindisweni. Nakuba babechaswe nguSatana, umsebenzi wahambhela phambhili ngokuqinileyo, saza isigidimi sokubuya kukaYesu samkeIwa ngamawaka. {IE 48.2}

Uvuselelo Olukhulu Lonqulo

Kuzo zonke iindawo kwavakala ubunqhina obucikidayo obuyala abooni abangamathanda-hlabathi namalungu ebandla, ukuba basaabe kumsindo ozayo. NjengoJohane umBaptizi, umanduleli kaKristu, abashumayeli balibeka izembhe ezingcambhini zomthi babacenga bonke ukuba bavelise iziqhamo ezifanele inguquko. Izibheno zabo ezichukumisayo zazahluke ngokucacileyo kwiziqinisekiso zoxolo nokunqaba ezazivakaliswa kumaqonga athandekayo ebantwini, kwaza naphina apho isigidimi sasinikwa, sabashukumisa abantu. {IE 48.3}

Ubunqhina obulula obutsolileyo beziBhalo, bufakwa eboyeni ngamandla oMoya oyiNgcwele, bazisa ubunzima bokuhlabeka ababambalwa kakhulu ababanako ukubuchasa. Abazibiza ukuba bangamaKristu bavuseleleka ekuzithembheni kwabo okungekuko. Bazibona ukubuya ngomva kwabo, nokuthanda ihlabathi nokungakholwa kwabo, ikratshi labo nobugqolo babo. Abaninzi bayifuna iNkosi ngenguquko nokuzithoba. Uthando Iwabo olwalubambhelele emhlabeni ixesha elide kangaka ngoku balukhangelisa ezulwini. UMoya kaThixo wahlala phezu kwabo, baza ngeentliziyo ezithanjisiweyo nezoyisiweyo bathelela ekuyivakaliseni indanduluko ethi, “Moyikeni uThixo, nimzukise, ngokuba lifikile ixa lokugweba kwakhe.” IsiTyhilelo 14:7. {IE 49.1}

Abooni babuza belila, bathi, “Ndingenza ntoni na ukuze ndisindiswe?” Aabo babomi babuphaulwe kukunganyaniseki balangazelela ukwenza imbhuyekezo. Bonke abalufumanayo uxolo kuThixo balangazelela ukubabona abanye bezixhamla ezintsikelelo. Iintliziyo zabazali zajikelwa ebantwaneni babo, neentliziyo zabantwana zajikela kubazali

babo. Imivalo yekratshi nobuyebe-yebe yatshayelwa yemka. Iimvumozoono ezisuka entliziyweni zenziwa, baza abendlu basebenzela usindiso lwaabo bakufuphi nabathandekayo kubo. {IE 49.2}

Kwavakala futhi ilizwi lokuthandaza okunyamekileyo. Kuzo zonke iindawo imiphefumlo esentlungwini enzulu, yayitaruzisa kuThixo. Abantu bazama ubusuku nemini befuna ingqiniseko yokuba izoono zabo zixolelwe, okanye ngenxa yenguquko yabazalwana nabamelwane babo. Ukholo olunyamekileyo, oluzimiseleyo lwayifumana injongo yalo. Ukuba abantu bakaThixo babezingisile ukuba nje ekuthandazeni, bezinyanzela izicelo zabo kwisihlalo senceba, bebeya kuba namava atyebe ngaphezulu kunala banawo ngoku. Kuncinane kakhulu ukuthandaza, kuncinane kakhulu ukuhlabeka kwenene sisoono; kwaye ukusweleka kokholo oluphilileyo kubashiya abaninzi belambhatha elubabalweni olulungiselelwe ngokutyebe kangaka ngumKhululi wethu obukekayo. {IE 49.3}

Iindidi zonke zantontelana ezintlonganisweni zabaLindi. Izityebi namahlwempu, abaphakamileyo nabaphantsi, ngazizathu zithile, babe langazelela ukuzivela ngokwabo imfundiso yokuza kwesibini kukaYesu. INkosi yawulaula umoya wenkcaso logama abakhonzi bayo babecacisa izizathu zenkolo yabo. Maxa wambhi isixhobo sasibuthathaka; kodwa uMoya kaThixo wanika amandla enyanisweni yakhe. Ubukho bezithunywa ezingcwele babuvakala ezintlanganisweni, kwaza imihla yonke kongezwa babaninzi enanini lamakholwa. Bakuba ubunqhina bokuza okukufuphi kukaYesu buvakaliswa, izihlwele ezikhulu zaphulaphula zithe zole kulamazwi andileke ngoluhlobo. Izulu nomhlaba zabangathi zisondelelene. Amandla kaThixo ayevakala komdala nakomncinane nakophakathi. Amadoda afuna amakhaya awo ezaliswe yindumiso emilebeni yawo, yaza intlokoma yovuyo yavakala kwimpepho ezolileyo yobusuku. Akukho namnye kwaabayayo kwezo ntlanganiso onokuze ayilibale lomibono yonandipho olunzulu. {IE 50.1}

Inkcaso

Ukuvakaliswa kwexesha elimisiweyo lokuza kukaKristu kwabiza inkcaso enkulu kwabaninzi beendidi zonke, ukususela kumfundisi omi eqongeni kuhle kuye kuyena mooni ungakhathaliyo nodela ubukho bezulu. Amazwi athi, “Akukho bani uwaziyo loo mhla nelo lixa!” aviwa evela ngokufanayo kumfundisi ongumhanahanisi nomgxeki ophandle. Bazivala iindlebe zabo kwingcaciso evisisanayo necacileyo yalendima eyayinikwa ngaabo babe salatha ekupheleni kwamaxesha esiprofeto nakwimiqondiso uKristu ngokwakhe ayixelayo ngenxa engaphambhili njengemiqondiso yokubuya kwakhe. {IE 50.2}

Abaninzi ababemthanda umSindisi bathi abachasananga nokushunyayelwa kokubuya kwakhe; bachase nje ixesha elimisiweyo. Iliso likaThixo elibona izinto zonke lazifunda iintliziyo zabo. Babengafuni ukuva ngoKristu esiza kuligweba ihlabathi ngobulungisa. Babengabakhonzi abangathembhekanga, imisebenzi yabo yayingayi kumelana nohlolo lukaThixo ogocagoca intliziyo, baza boyika ukuhlangana neNkosi yabo. NjengamaJuda ngexesha lokuza kokuqala kukaKristu, babengakulungelanga ukumhlangabeza uYesu. U-

Satana nezithunywa zakhe baqhayisa benza intlekisa ngoKristu nezithunywa ezingcwele, ngenxa yokuba abantu abazibiza ngaye bemthanda kancinane kangaka ngangokuba bangabi nalulangazelelo lokubonakala kwakhe. {IE 51.1}

Abalindi abangathembhekanga bakuthintela ukuqhuba komsebenzi kaThixo. Bakuba abantu bevuselelekile bebuza indlela yosindiso, aaba bakhokeli bathi gqada phakathi kwabo nenyaniso, bezama ukukuthuthuzela ukoyika kwabo ngokuligqwetha ilizwi likaThixo. Kulomsebenzi uSatana nabafundisi abangangcwalisekanga bamanyana, badanduluka besithi, Luxolo, luxolo, uThixo engathethanga xolo. NjengabaFarisi ngexesha likaYesu, abaninzi baala ukungena ebukumkanini bamazulu ngokwabo, baza babathintela aabo bangenayo. Igazi lalemiphefumlo liya kubizwa esandleni sabo. {IE 51.2}

Naphina apo isigidimi senyaniso sasivakaliswa khona, abona bathobekileyo nabazinikeleyo baba ngabokuqala ukusamkela. Aabo baziphengulula ngokwabo iziBhalo baba nokuzibona izicaciso eziqhelekileyo zeziprofeto ukunganqhinelani kwazo neliZwi likaThixo, kwaza naphina apho abantu bengakhohlisekanga yimizamo yabafundisi yokulubeka ngendlela engeyiyo balugqwethe ukholo, naphina apho banokuziphengulela ngokwabo iziBhalo, imfundiso yokuza kukaYesu yayifuna nje ukuthelekiswa neziBhalo ukuqinisekisa igunya layo elivela ezulwini. {IE 51.3}

Abaninzi batshutshiswa ngabazalwana babo abangakholwayo. Ukuze babe nokuhlala ezindaweni zabo ebandleni, abanye bavuma ukuthi cwaka ngokusingisele kwelithembha labo, kodwa abanye baziva ukuba ukuthembheka kwabo kuThixo kuya balela ukuba bazifihle ezinyaniso abaphathiswe zona nguye. Ababanga mbalwa abasikwayo ebudlelaneni bebandla kunge ngasizathu simbhi ngaphandle kweso sokuvakalisa inkolo yabo ekuzeni kukaKristu. Ayexabiseke kakhulu kwaabo baluthwalayo ucikido lwenkolo yabo amazwi omprofeti athi, “Abazalwana benu abanithiyayo, abanigxothayo ngenxa yegama lam, bathi, Makazukiswe uYehova! koko eya kubonakalela uvuyo lwenu, bathi bona badane.” Isaya 66:5. (Appleyard.) {IE 52.1}

Izithunywa zikaThixo zazisilindele ngenyameko enzulu isiqhamo sesi siyalo. Akuba amabandla ephela esicekisile esi sigidimi, izithunywa zawafulathela ngosizi. Kodwa kwakukho emabandleni abaninzi ababe ngekavavanywa ngayo lenyaniso yokubuya kweNkosi. Abaninzi babe khohliswe ngamadoda abo, abafazi, abazali, okanye abantwana babo, benziwa ukuba bakholwe ukuba kusisoono nokuphula-phula nje kwizahlukaniso ezinjengezo zifundiswa ngabaLindi bokuza kwesibini kukaYesu. Izithunywa zayalelwa ukuba zilinde ngokuthembheka phezu kwalemiphefumlo; kwa kusekho okunye ukukhanya okwakuza kukhanya phezu kwayo okuvela etroneni kaThixo. {IE 52.2}

Ukulungiselela Ukuhlangabeza iNkosi

Ngolangazelelo olungathethekiyo aabo babe samkele isigidimi bakulindela ukuza komSindisi wabo. Ixesha ababe lindele ukumhlangabeza ngalo lalisondele. Basondela

kwelixa ngokuzola okundilekileyo. Baphumla ebudlelaneni obumnandi noThixo, isiqinisekiso soloxolo olwaluza kuba lolwabo kwikamva elikhazimlayo. Akakho kwaabo balixhamlayo elithembha unokuzilibala ezo yure zixabisekileyo zokulinda. Imisebenzi yehlabathi ikakhulu yabekwa bucala okweveki ezimbalwa. Amakholwa ayicikida ngenyameko ingcamango nganye noluvo lweentliziyo zabo ngokungathi basezinkukweni zabo zokufa nokungathi emva kweeyure ezimbalwa baza kuwavala amehlo awo kwimibono yasemhlabeni. Kwa kungekho kwenziwa “kwazingubo zakunyuka,” kodwa bonke bayiva imfuneko yobunqhina bangaphakathi bokuba bakulungele ukumhlangabeza umSindisi; iingubo zabo ezimhlophe zazi bubunyulu bomphefumlo, izimilo ezihlanjululweyo esoonweni ligazi likaKristu elicamagushelayo. {IE 53.1}

UThixo wayexunele ukuba abacikide abantu bakhe. Isandla sakhe sasifihle imposiso ekubaleni amaxesha esiprofeto. AbaLindi abazange bayifumane lemposiso, ingazange ifunyanwe nangawona madoda afundileyo kubachasi bawo. Bona aaba bokugqibela bathi, “Ukuwabala kwenu lamaxesha esiprofeto nikuchanile. Kukho isiganeko esikhulu esiza kuhla, kodwa asiyiyo lento uMnu. Miller alatha yona; kukuguqukela kuKristu kwehlabathi, asikuko ukuza kwesibini kwakhe.” {IE 53.2}

Ixesha lokulindela ladlula, uKristu akafika ukuza kukhulula abantu bakhe. Aabo babemlindile umSindisi wabo ngokholo olunyanisekileyo nangothando baba namava okudaniswa okukrakra. Kanti ke noko iNkosi yayi yiphumezile injongo yayo: Yayi zicikidile iintliziyo zaabo bazibiza

ukuba balindele ukubonakala kwayo. Kwa kukho phakathi kwabo abaninzi ababengenasizathu ingaphezu kokoyika. Ukuluvakalisa kwabo ukholo kwa kungazichukumisanga iintliziyo okanye ubomi babo. Sakuba isiganeko esilindelweyo singaphumelelanga ukuhla, aaba bantu bathi abadaniswanga; babengazanga bakholwa ukuba uKristu uza kuza. Baba phakathi kwabokuqala ukugculela ngosizi lwamakholwa enene. {IE 53.3}

Kodwa uYesu nawo wonke umkhosi wezulu bakhangela ngothando nangovelwano phezu kwabalingiweyo abathembhekileyo noxa bedanisiwe. Ukuba umkhusane owahlula okungabonakaliyo kokubonakalayo wawunokushenxiswa, izithunywa ngezabonwa zisondela kufuphi kulemiphefumlo yomeleleleyo ziyikhusela kwiintolo zikaSatana. {IE 54.1}

Isahluko 8—Isigidimi seNgelosi Yesibini

Amabandla aalayo ukusamkela isigidimi sengelosi yokuqala akugiba ukukhanya okuvela ezulwini. Isigidimi sasithunyelwe ngenceba ukuba siwavuse ukuze azibone imeko yawo yokuthanda ihlabathi nokubuya ngomva, aze afune ukuzilungiselela ukuhlangabeza iNkosi yawo. {IE 55.1}

Kwa kungenxa yokufuna ukwahlula ibandla likaKristu ezimpembhelelweni ezonakalisayo ukuze sinikwe isigidimi sengelosi yokuqala. Kodwa kwisihlwele, kwa nakwaabo bazibiza ukuba bangamaKristu, iimbhophelelo ezazibabophelele emhlabeni zazomelele ngaphezu kwemitsalane etsalela ezulwini. Banyula ukuphula-phula izwi lobulumko basemhlabeni, basifulathela isigidimi senyaniso esigoca-goca intliziyo. {IE 55.2}

UThixo ukunikela ukukhanya ukuba kuthotyelwe, kungekuko ukuba kudelwe kucekiswe. Ukukhanya akuthumelayo kujika kube bubumnyama kwaabo bangakuxabisanga. Wakuba uMoya kaThixo uyekile ukuyicinezela inyaniso ezintliziyweni zabantu, konke ukuva kungamampunge, nako konke ukushumayela kungamampunge. {IE 55.3}

Akuba amabandla elicekisile icebiso likaThixo ngokusaala isigidimi sokubuya kweNkosi, iNkosi yawacekisa. Ingelosi yokuqala yalandelwa yeyesibini, isithi, “Iwile, iwile iBabeli, loo mzi mkhulu! ngokuba iseze zonke iintlanga ngewayini yomsindo wobuhenyu bayo.” IsiTyhilelo 14:8. Esi sigidimi saqondwa ngabaLindi bokuza kukaYesu ukuba sisisaziso sokuwa kwasemoyeni kwamabandla ngenxa yokusicekisa kwawo isigidimi sokuqala. Isimemezo esithi, “Iwile iBabeli,” seenziwa ngehlobo lika-1844, kwaza ngenxa yaso, abantu abamalunga namawaka angamashumi amahlanu baphuma kulamabandla. {IE 55.4}

Aabo babe sishumayele isigidimi sokuqala babe ngenaluvo nanjongo yokudala uqhekeko emabandleni, okanye olokumisa amaqela ahlukileyo. “Kuko konke ukusebenza kwam,” watsho uWilliam Miller, “andizange ndibe nawo umnqweno okanye ingcamango yokumisa iqela elahlukileyo kulamahlelo asel’ ekho, okanye ndincede elinye ngenxa yokulahlekelwa kwelinye. Ndaacinga ngokuwanceda onke. Ngokucinga ukuba onke amaKristu ayakuchwayitiswa kukulindela ukuza kukaKristu, nokuba aabo bangaboni ngokubona kwam babe ngaz’ ukubathanda nganeno aabo bayamkelayo lemfundiso, andizange ndicinge ukuba kungakho imfuneko yeentlanganiso ezahluka-hlukeneyo. Eyona njongo yam ipheleleyo yayi yeyokuzuzela uThixo imiphefumlo, nokwazisa ihlabathi ngomgwebo ozayo, nokoyisela abazalwana bam ekwenzeni amalungiselelo entliziyo aya kubenza babe nako ukumhlangabeza uThixo wabo beseluxolweni. Iqela elikhulu laabo baguqukayo phantsi kokusebenza kwam bazimanya namabandla ngamabandla akhoyo. Bakuba bezile kum ngabanye ukuba babuze ngemfanelo yabo, bendisoloko ndabatsalela ukuba baye apho baya

kuziva besekhaya khona; ndaye ndingazange ndikhethe hlelo lithile ekubacebiseni kwam aabo banjalo.” {IE 56.1}

Okwexeshana amabandla amaninzi awamkela umsebenzi wakhe, kodwa akuba egqibe ukuba ayichase inyaniso yokubuya kukaYesu, afuna ukuthintela konke ukubonisana ngalomcimbhi. Aabo babe yamkele lemfundiso babekwa ekulingweni ekukhulu nasengxakini enkulu. Babe wathanda amabandla abo bengathandi ukuzahlula kuvvo; kodwa kwakuba kugculelwa ngabo becinezelwa, bevinjwa ilungelo lokuthetha ngethembha labo, okanye lokuya ezintshumayelweni ezingokuza kweNkosi, abaninzi ekugqibeleni besuka bayithula idyokwe eyayibekwe phezu kwabo. {IE 56.2}

Abalindi bokuza kwesibini kukaYesu, ngokubona ukuba amabandla abucekisile ubunqhina beliZwi likaThixo, ababanga nako ukuwathabatha ngokuba alibandla likaKristu, “intsika nesiseko sayo inyaniso;” kwaza sakuba isigidimi esithi “Iwile iBabeli,” siqalisiwe ukuvakaliswa, baziva kuyimfanelo yabo ukuba bahlukane nonxulumano lwabo lwangaphambhili. {IE 57.1}

Ukuthabathela ekuchasweni kwesigidimi sokuqala, kwabakho inguqulelo elusizi emabandleni. Yakuba inyaniso ideliwe, ubuxoki buyamkelwa bondliwe. Ukumthanda uThixo nokholo eliZwini lakhe lusuka lubande. Amabandla amhlungisile uMoya kaThixo, waza waroxiswa ngomlinganiselo omkhulu. {IE 57.2}

Ixesha Lokulinda

Uthe wakudlula umnyaka ka-1843 kungabonakalanga ukuza kukaYesu, aabo babekukhangele ngokholo ukubonakala kwakhe bashiywa okwexeshana ekuthandabuzeni nasekuxakekeni. Kodwa nangona babedanisiwe, abaninzi baphikela ukuphengulula iziBhalo, bebucikida ngokutsha ubunqhina bokholo lwabo, beziqwalasela ngocoselelo iziprofeto ukuba bazuze ukukhanya okungaphezulu. Ubunqhina beBaibile obuxhasa okukuma kwabo bakhangeleka bucacile buphelele. Imiqondiso ekungenakuphazanywa kuyo yayalathe ukuba ukuza kukaKristu kukufuphi. Amakholwa akabanga nako ukukucacisa ukudaniswa kwawo; kanti noko aziva eqinisekile ukuba uThixo nguye obebakhokele emaveni awo adluleyo. {IE 57.3}

Ukholo lwawo lomelezwa kakhulu yingcaciso etsolileyo nenegunya yezo zibhalo zimisa ithuba lokulinda. Ngaphambhi koku malunga nomnyaka 1842, uMoya kaThixo wawuchukumise uCharles Fitch ukuba enze umfanekiso wesiprofeto (chart), owawamkelwe ngabaLindi bonke ukuba yinzaliseko yomyalelo owanikwa ngumprofeti uHabakuk, othi, “bhala umbono, uwukrole kakuhle emacwecweni.” Akubanga kho namnye, noko, owalibonayo ithuba lokulinda elalibonakaliswe kwa kwesi siprofeto. Emva kokudaniswa intsingiselo ezeleyo yesisibhalo yacaca. Uthetha ngalendlela umprofeti, “Bhala umbono, uwukrole kakuhle amacwecweni, ukuze abaleke owulesayo. Kuba umbono usaya kuba

ngowexesha elimisiweyo, ukhaulezela ekupheleni, ungathethi wona amanga; ukuba uthe wazila-zila, wulinde, kuba uya kuza, awuyi kubuya umva.” Habakuk 2:2, 3. {IE 58.1}

Abalindileyo bavuyiswa kukuba Lowo usaziyo isiphelo kwa sekuqalekeni waye ekhangele phambhili kuwo amaphakade, waza, ekubona ngenxa engaphambhili ukudaniswa kwabo, wabanika amazwi enkuthazo nethembha. Ukuba bekungabanga ngenxa yeziqendwana ezinjengezi zesiBhalo, ezibonisa ukuba basendleleni eyiyo, ukholo Iwabo ngeloyisakala ngelothuba lokulingwa. {IE 58.2}

Kumzekeliso weentombhi ezilishumi, kwekaMateyu 25, amava abaLindi afanekiswe ngenkqubo yomsitho waseMpumalanga. “Ngeloxesha ubukumkani bamazulu buya kufanekiswa neentombhi ezilishumi, ezazithabathayo izibane zazo, zaphuma zaya kumkhaulela umyeni.” “Ke akubona ukuba ulibele umyeni, zoozela zalala.” {IE 58.3}

Intshukumo ehambhe banzi phantsi kokuvakaliswa kwesigidimi sokuqala, yanqhinelana nokuphuma kweentombhi, ekubeni ukudlula kwexesha lokulindela, ukudaniswa, nokulibala, kwakumelwe kukulibala komyeni. Lakuba ixesha elimisiweyo lidlule, amakholwa enene aye samanyene enkolweni yokuba ukupheliswa kwezinto zonke kukufuphi; kodwa kwehla kwaqondakala ukuba bayalahlekwa, ngandlela ithile, bubushushu nokuzinikela kwabo, bawa kwisimo esixelwe apha kulomzekeliso sokulala kweentombhi ngethuba lokulinda. {IE 58.4}

Malunga nelixesha kwaqalisa ukubonakala kwenkolo ebuphambhana. Abanye ababe zibiza ukuba bangamakholwa ashushu kwesi sigidimi balicekisa iliZwi likaThixo ukuba libe ngumkhokeli wabo ongenakuphosisa, baza, bebanga ukuba bakhokelwa nguMoya, bazinikela ukuba balaulwe zizimvo nezicamango zabo. Babe kho aabo babebonakalalisa ubushushu obungaboniyo nobuneenkani, bebancetheza bonke abangavumelani nendlela yabo. Izimvo zabo zenkolo ebuphambhana nezenzo zabo azifumananga bavelana nazo kwisiqu esikhulu sabaLindi; kodwa zadala ukuba kubekho isigxeko emsebenzini wenyaniso. {IE 59.1}

Ukushunyanyelwa kwesigidimi sokuqala ngo-1843, nokwendanduluko yasenzulwini yobusuku ngo-1844, kwakujonge nqo ekuthinteleni inkolo ebuphambhana nezahlukwano. Aabo babe thabathe inxaxheba kwezintshukumo zindilekileyo babevisisana; iintliziyo zabo zazizaliswe kukuthandana omnye nomnye, nakukuthanda uYesu, ababe lindele ukumbona kamsinya. Ukholo olunye, ithembha elinye elinoyolo, labaphakamisa baba ngaphaya kokulaulwa zimpembhelelo zoluntu laba likhakha lokubakhusela ezintolweni zikaSatana. {IE 59.2}

Isahluko 9—Indanduluko Yasenzulwini Yobusuku

“Ke kaloku, akubona ukuba ulibele umyeni, zoozela zonke zalala. Phakathi kobusuku ke kwabakho umemezo oluthi, Naanko umyeni esiza; phumani niye kumkhaulela. Zaza zavuka zonke ezontombhi, zalungisa izibane zazo.” Mateyu 25:5-7. {IE 60.1}

Ngehlobo lika-1844 abaLindi bayiphaula imposiso ekubaleni kwabo kokuqala ithuba elixelwa sisiprofeto, bafikelela esigqibeni esisiso. Imihla e-2300 ka Danyeli 8:14, ababe kholwa bonke ukuba ifikelela ekuzeni kwesibini kukaKristu, kwa kucingwe ukuba iphela ngentlakohlaza ka1844; kodwa ngoku kwaqondwa ukuba elithuba liye laya kufikelela ekwindla kuwo loo mnyaka, zaza iingqondo zabaLindi zamila kwisigqibo sokuba eli lixesha lokubonakala kweNkosi. Ukuvakaliswa kwesi sigidimi kwaba lelinye inyathelo ekuzalisekeni komzekeliso womsitho, obesekubonakele ngokucacileyo ukunqhinelana kwawo namava abaLindi. {IE 60.2}

Njengasemzekelisweni indanduluko yavakala enzulwini yobusuku ivakalisa ukufika komyeni, kwa ngokunjalo ke enzalisekweni, phakathi esazulwini sentlakohlaza ka-1844, xa kwathelekelelwa okokuqala ukuba iyaphela imihla e2300, kwaza ukwindla kuka-1844, ixesha elafunyanwa kamva ukuba lelona iya kuphela ngalo, indanduluko enjalo, yavakaliswa, kanye ngamazwi esiBhalo: “Naanko umyeni esiza; phumani niye kumkhaulela.” {IE 60.3}

Okomdolombha omkhulu lentshukumo yakhukula phezu komhlaba. Ukusuka kwesi isixeko ukuya kwesinye, kulelali ukuya kuleya, na kwada kwaba kwiindawo ezikude zelizwe yaaya, bada abantu abalindileyo bakaThixo bavuswa ngokupheleleyo. Ngaphambhi kolumemezo inkolo ebuphambhana yaphela, njengeqabaka yasekuseni lakuphuma ilanga. Amakholwa kwakhona azifumana iindawo zawo, laza ithembha nokukhalipha kwazivuselela iintliziyo zawo. {IE 61.1}

Umsebenzi wawumsulwa kugabadelo olusoloko lwabakho xa kukho imvuseleleko ingekho impembhelelo elaulayo yeliZwi noMoya kaThixo. Wawufana ngesimilo nalawa maxesha okuzithoba nokubuyela kuYehova awaye landela kuSirayeli wamandulo izigidimi zokohlwaya ezivela kubakhonzi bakhe. Waba neempau eziphaula umsebenzi kaThixo kuwo onke amaphakade. Lwaluluncinane uchwayito olungqithisileyo, endaweni yalo kukukhulu ukugoca-gocwa kweentliziyo, nokuvunywa kwezoono, nokushiya ihlabathi. Ukulungiselela ukuhlangabeza iNkosi kwaba nguwona mthwalo wemiphefumlo esentlungwini. Kwa kukho ukuthandaza okuzingisileyo nokuzinikela okungenamda kuThixo. {IE 61.2}

Indanduluko yasenzulwini yobusuku yayingavakaliswa kakhulu ngengxoxo, nakuba ubunqhina besiBhalo babucacile buphelele. Kwa kuhambha kunye nayo amandla anyanzelayo achukumisa umphefumlo. Kwa kungekho ntandabuzo, kungekho nambuzo. Ngesihlandlo sokungena kukaKristu ngoloyiso eJerusalem, abantu ababe hlanganisene bevela kwiindawo zonke zomhlaba beze esidlweni, bantontelana ukuya kwiNtaba

yemiNquma, baza bakuba bethelele kwisihlwele esasipheleka uYesu, bayifumana impefumlelo yelixa elo bancedisa ukulwandisa umemezo oluthi, “Ma kabongwe lo uzayo egameni leNkosi.” Mateyu 21:9. Kwaba kwanjalo kwabangakholwayo abantontelana ezintlanganisweni zabaLindi—abanye besiza kubona nje ukuba kwenziwa ntonina, abanye beze kuhlekisa nje, ukuweva kwabo amandla oyisayo ahambha nesi sigidimi sithi, “Naanko umyeni esiza!” {IE 61.3}

Ngeloxesha kwakukho ukholo oluzisa iimpendulo emithandazweni—ukholo olwalukhangele ukwamkela umvuzo. Njengomkhumezelo wemvula phezu komhlaba onxaniweyo, uMoya wobabalo wehla phezu kwabafuni ngenyameko. Aabo babe lindele ukubonana ubuso ngobuso nomKhululi wabo baziva benovuyo olundilekileyo olungathethekiyo. Amandla athambhisayo, athobisayo oMoya oyiNgcwele ayinyibilikisa intliziyo, lakuba iliza emva kweliza lobuqaqauli bukaThixo lidlula phezu kwabathembhekileyo, abakholwayo. {IE 62.1}

Ngenyameko nangokundilekileyo aabo basamkelayo esi sigidimi bafikelela exesheni ababethembhe ukuba baza kuhlangabeza iNkosi yabo. Umso ngamnye beva kuyimfanelo yabo ukufumana ubunqhina bokwamkeleka kwabo kuThixo. Iintliziyo zabo zazimanyene ngokusondeleneyo, bathandaza kakhulu kunye bathandazelana kananjalo. Babekholisa ukuhlangana kunye ezindaweni ezingasese ukuba badlelane noThixo, laye izwi lokuthandaza linyukela ezulwini liphuma emasimini nasemiyezweni. Isiqiniselo sokwaneliseka komSindisi sasifuneka kubo ngaphezu kwesonka sabo semihla ngemihla, kuthi ke ukuba kukho ilifu elisithe iingqondo zabo, bangaphumli lingadanga lisuswe. Bakuba bebuva ubunqhina bobabalo oluxolelayo, balangazelela ukumbona lowo bamthandayo. {IE 62.2}

Bedanisiwe Kodwa Bengashiywanga

Kodwa kwakhona babelindelwe kukudaniswa. Ixesha lokulinda ladlula, umSindisi wabo akabonakala. Ngenkoloseko engashukumiyo babekhangele phambhili ekuzeni kwakhe, ngoku baziva befana noMariya, owathi, akuba efike enchwabeni likaYesu walifumana lize, wadanduluka elila wathi, “Bayisusile iNkosi yam; andazi apho bayibeke khona.” Johane 20:13. {IE 63.1}

Uluvo loloyiko, uloyiko lokuba isigidimi singaba yinyaniso, lwathi okwexesha lwaba sisithintelo kwihlabathi elingakholwayo. Emva kokudlula kwexesha alwandulanga lwemka olu loyiko; babengekhe babavuyelele aba badanisiweyo, kodwa kuthe kwakuba kungabonakali mpau zomsindo kaThixo, baphelelwa kukoyika kwabo baqalisa izigculelo zabo nokuhlekisa. Iqela elininzi elalisithi liyakhoIwa ekuzeni okumsinya kweNkosi lalukhanyela ukholo Iwalo. Abanye ababekholosile kakhulu benzakala ngokunzulu ekratshini labo ngangokuba bazive befuna ukusaaba bemke emhlabeni. NjengoYona bamkhalazela uThixo, banyula ukufa endaweni yobomi. Aabo babe luseke ukholo Iwabo phezu kwezimvo zabanye, bengazibekanga phezu kweliZwi likaThixo, babe kulungele

ngokukwakhona ukuziguqula izimvo zabo. Abagxeki babazuzela ababuththaka nabangamagwala ezintlwini zabo, baza bonke bamanyana ekuvakaliseni ukuba akusekho loyiko lumbhi nakulindela ngoku. Ixesha lalidlule, iNkosi yayingafikanga, nehlabathi lalingahlala lihleli amawaka eminyaka. {IE 63.2}

Amakholwa anyamekileyo, athembhekileyo ayenikele konke ngenxa kaKristu, aza abelana nabanye ngobukho bakhe ngokudlule okwangaphambhili. Ngoko kukholwa kwabo, babesivakalisile isigidimi sabo sokugqibela ehlabathini, baza, belindele ukwamkelelwa kamsinya ebudlelaneni beNkosi yabo engcwele nobezithunywa zezulu, bazahlula ngokubanzi esihlweleni esingakholwayo. Ngolangazelelo olunamandla babethandaza besithi, “Yiza, Nkosi Yesu, uze kamsinya!” Kodwa wayengezanga. Kwaza ngoku ke ukuthwala kwakhona imithwalo enzima neengxaki zobubomi, nokunyamezela izigculelo nokusinekelwa lihlabathi eligxekayo, kwaba kukucikidwa okoyikekayo kokholo nonyamezelo lwabo. {IE 63.3}

Kanti oludaniso Iwalungalingani nolo lwaviwa ngabafundi bakaYesu ngexesha lokuza kukaYesu kokuqala. Xa uYesu wayengena ngoloyiso eJerusalem ekhwele i-esile, abalandeli bakhe babekholwa ukuba uza kuhlala etroneni kaDavide amhlangule uSirayeli kubacudisi bakhe. Ngamathembha aphakamileyo nangolangazelelo lovuyo babangisana ngokunika imbheko kuKumkani wabo. Abaninzi bandlala iimpahla zabo njengokhuko endleleni yakhe, okanye baphosa amasebe esundu. Eluvuyweni lwabo olukhulu bamanyana kunye elumemezweni lovuyo, oluthi, “Hosana kuNyana kaDavide!” {IE 64.1}

Bakuba abaFarisi, ngokukhathazeka nangomsindo yilendanduluko yokuvuya, bemcelile uYesu ukuba abakhalimele abafundi bakhe, waphendula wathi, “Kungathi kuthe cwaka aaba, kunkqangaze amatye la.” Luka 19:20. Isiprofeto simelwe kukuzaliseka. Abafundi babephumeza injongo kaThixo; kanti noko babegwetyelwe udaniso olukrakra. Kwadlula nje iintsuku ezimbalwa ngaphambhi kokuba babonele ukufa okubuhlungu komSindisi bamlalise enchwabeni. Ababe kulindele akuzange kwenzeke nangendawana enye, aza amathembha abo afa kunye noYesu. Akubanga ngaphambhi kokuba iNkosi yabo ivukile yaphuma inoloyiso enchwabeni ukuze baqonde ukuba oku konke kwa kuxeliwe ngenxa engaphambhili ziziprofeto, nokuba “uKristu ubemelwe kukuva ubunzima, aze avuke kwabafileyo.” Zenzo 17:3. Zazaliswa kwangendlela enjengale iziprofeto kwizigidimi zengelosi yokuqala neyesibini. Zazinikwe ngexesha elililo zawuphumeza umsebenzi uThixo awayelungiselele ukuba aphumeze wona ngazo. {IE 64.2}

Ihlabathi lalikhangele, lilindele ukuba xa lithe ladlula ixesha akabonakala uKristu, lonke ulungiselelo lwabaLindi luya kulahlwa. Kodwa nangona abaninzi, phantsi kwesihendo esinamandla, baluyekayo ukholo lwabo, kwaba kho aabo bemayo nkqi. Babe ngafumani siphoso ekubalweni kwamaxesha esiprofeto. Abona banobuchule kubachasi babo babe ngabanga nako ukukudiliza ukuma kwabo. Okunene kwa kukho imposiso ngesiganeko

esilindelweyo, kodwa nako oku kwa kungenako ukulushukumisa ukholo lwabo eliZwini likaThixo. {IE 65.1}

UThixo akabashiyanga abantu bakhe; uMoya wakhe wawusahleli naabo bangakukhanyelanga ngobutyhuthutyhuthu ukukhanya ababe kufumene, bayilahle intshukumo yabaLindi. UmPostile uPaulos, ekhangele phambili kuwo amaphakade, wayebhale amazwi okomeleza nawesiyalo kwaabo balingwayo nabalindileyo ngelixesha lalentlekele, athi: “Musani ukukulahla ngoko ukungafihlisi kwenu, kona kunokwamkela umvuzo omkhulu. Kuba kufuneka ukuba nibe nomonde, ukuze nithi, nakuba nikwenzile ukuthanda kukaThixo, nizuzane nalo idinga. Kuba kusaya kuba mzuzwana mcinanana, athi lowo uzayo afike angalibali. Ke lowo ulilungisa uya kudla ubomi obuphuma elukholweni; ukuba ke uthe wahlehla, awuyi kukholiswa nguye umphefumlo wam. Ke thina asingabahlehla baye entshabalalweni; singabokholo olusa ekuzuzeni umphefumlo.” Hebere 10:35-39. {IE 65.2}

Ekuphela kwendlela yabo ekhuselekileyo yayi yileyo yokondla ukukhanya ababe sebe kufumene kuThixo, babambhelele nkqi emadingeni akhe, bazingise ekuziphengululeni iziBhalo, bakulindele bakuphaphele ngonyamezelo ukwamkela ukukhanya okulandelayo. {IE 65.3}

Isahluko 10—Indawo Engcwele

Esona sibhalo ngaphezu kwazo zonke esasisisiseko kwa nentsika esesazulwini senkolo yabaLindi sasi yimvakaliso ethi, “Koda kube kukuhlwa kusisa okungamawaka amabini anamakhulu amathathu; yandule ukulungiswa ingcwele.” Dan. 8:14. La aye ngamazwi aqhelekileyo kuwo onke amakholwa ekuzeni okumsinya kweNkosi. Esi siprofeto sasiphinda-phindwa ngovuyo ngamawaka njengomnqele wokholo lwabo. Bonke babeziva ukuba kuxhomeke kwezi ziganeko zityhiliweyo apha ezona zinto zibukekayo bazilindeleyo nawona mathembha angawona bawondlayo. Lemihla yesiprofeto yayiboniswe ukuba iphele ekwindla ka1844. Kunye nawo onke amanye amaKristu, abaLindi babekholelwa ekubeni umhlaba okanye isahlulo esithile somhlaba, siyindawo engcwele, nokuba ukulungiswa kwengcwele kukuhlanjululwa komhlaba ngemililo yomhla omkhulu wokugqibela. Oku ke babe kuqonda ukuba kuya kwenzeka ekufikeni kwesibini kukaKristu. Kungoko ke kwaba kho isigqibo sokuba uKristu uza kubuyela emhlabeni ngo-1844. {IE 66.1}

Kodwa ixesha elimisiweyo lafika, yaza iNkosi ayafika. Amakholwa akwazi ukuba iliZwi likaThixo alinakuwa phantsi; inkcazelo yabo yesiprofeto ma ibe yiyo ephosakeleyo; kodwa sasiphi na ke isiphosiso? Abaninzi bakhauleza ukuliqhaula iqhina lobunzima ngokuphika ukuba imihla e-2300 iphele ngo-1844. Akukho sizathu sabekwayo sokuthabatha lendawo, ngaphandle kwesokuba uKristu akafikanga ngexesha ebelindelwe ngalo. Baxoxa ngokuthi ukuba imihla e-2300 yayiphela ngo-1844, uKristu ngewaye fikile ngoko ukuza kulungisa ingcwele ngokuwuhlambhulula umhlaba ngomlilo; nokuba njengoko engezanga, lemihla ayinakuba iphelile. {IE 66.2}

Nakuba uninzi IwabaLindi lwakushiyayo ukubala kwalo kokuqala kwamathuba eziprofeto, baza ngako oko babuphika ubunyaniso balentshukumo isekwe phezu kwako, abambalwa abavumanga ukuzishiya iingongoma zenkolo namava ezazixhaswa ziziBhalo nabubunqhina obubodwa boMoya kaThixo. Bakholwa ukuba bamkele iziseko ezomeleleyo zenguqulelo ekuziqwalaseleni kwabo iziBhalo, nokuba kuyimfanelo yabo ukubambhelela nkqi kwiinyaniso esezifunyenwe, baze ke bafunzele phambhili kwangalendlela yophengululo lweBaibile. Ngomthandazo onyamekileyo bayihlola indlela yokuma kwabo, baziqwalasela iziBhalo ukuba bafumane imposiso yabo. Bakuba bengafumani mposiso engcacisweni yabo yalamathuba esiprofeto, bakhokelelwa ekuwucikideni ngokucokisekileyo umcimbhi wengcwele. {IE 67.1}

Ingcwele Yasemhlabeni Neyasezulwini

Kolucikido bafumana ukuba ingcwele yasemhlabeni, eyayakhiwe nguMoses ngomyalelo kaThixo ngokomfanekiso awambonisa wona entabeni yayi “ngumzekeliso ozise exesheni elingeneyo, ekuthi ngalo kusondezwe iminikelo kwa namadini;” nokuba amagumbhi amabini ayo angcwele, “azizizekelo zezinto ezisemazulwini;” nokuba uKristu, umBingeleli wethu omKhulu, “ungumbusi wengcwele, nowomnquba wenyaniso owamiswayo yiNkosi,

awamiswa ngumntu;" nokuba "uKristu akangenanga kweyona ngcwele inokwenziwa ngezandla, engumfuziselo weyenyaniso; ungene kuwo amazulu ngokwawo, ukuba abonakale ngoku ebusweni bukaThixo ngenxa yethu." Hebere 9:9, 23; 8:2; 9:24. {IE 67.2}

Ingcwele yasezulwini, angumbusi kuyo uYesu ngenxa yethu, yileyo inkulu yokuqala, engumfuziselo wayo ingcwele eyakhiwa nguMoses. Njengokuba ingcwele yasemhlabeni yayi namagumbhi amabini, ingcwele nengcwele ka ngcwele, kwa ngokunjalo kukho iindawo ezimbhini ezingcwele kwingcwele yasezulwini. Waye umkhombhe ekukho kuwo umthetho kaThixo, nesibingelelo sokuqhumisela nezinye iimpahla zokusetyenziswa ezifunyanwa engcweleni yasemhlabeni, zikwa nezinto eziyimifuziselo yazo kwingcwele yaphezulu. Embonweni ongcwele umpostile uJohane wavunyelwa ukuba angene ezulwini, waza khona apho wasibona isiphatho sezibane nesibingelelo sokuqhumisela, kwaza yakuba "itempile kaThixo ivuliwe," wabona kananjalo "ityeya yomnqophiso wakhe." IsiTyhilelo 4:5; 8:3; 11:19. {IE 68.1}

Aabo babefuna inyaniso bafumana inyaniso engenakuphikwa yobukho bengcwele ezulwini. UMoses wayenza ingcwele yasemhlabeni ngokomfuziselo awuboniswayo. UPaulos waxela ukuba umfuziselo lowo wawu yeyona ngcwele yenyaniso esezulwini. (Heb. 8:2, 5.) UJohane wanqhina ukuba wayibona ezulwini. {IE 68.2}

Ekupheleni kwemihla 2300, ngo-1844, kwa kuse kungamakhulu eminyaka kungekho ngcwele emhlabeni; ngako oko ke ingcwele esemazulwini imelwe ukuba ibe yiyo le iveliswa kulemvakaliso ithi, "Koda kube kukuhlwa, kusisa, okungamawaka amabini anamakhulu amathathu; yandule ukulungiswa ingcwele." Kodwa ingcwele esezulwini yayiza kufuna ukulungiswa njani na? Bebhenela kwakhona eziBhalweni, abafundi beziprofeto bafumana ukuba ukulungiswa kwa kungekuko ukususwa kwezincholiso eziphathekayo, kuba kwa kusenziwa ngegazi, ngako oko ke kumele ukuba kube kukuhlanjululwa esoonweni. Kungoko athi umpostile, "Kwafuneka ngoko, ukuba okunene izizekelo zezinto ezisemazulwini zihlanjululwe ngezinto ezinjalo (igazi lezilwanyana), kodwa zona iziqu zazo ezasemazulwini zihlanjululwe ngamadini alungileyo kunalawo, (ngegazi elixabisekileyo likaKristu)Hebere 9:23. {IE 68.3}

Ukufumana ulwazi olungakumbhi ngokukulungiswa esalatha kuko esi siprofeto, kwafuneka ukuba kuqondwe ulungiselelo lwasengcweleni yasezulwini. Oku kwakunokufundwa kuphela elulungiselelweni lwasengcweleni yasemhlabeni; kuba uPaulos uthi ababingeleli ababelungiselela khona babekhonze "umzekelo nesithunzi sezinto ezisemazulwini." Hebere 8:5. {IE 69.1}

Ukulungiswa KweNgcwele

Njengokuba izoono zabantu mandulo zazifuduselwa, ngokomfuziselo, engcweleni yasemhlabeni ngegazi ledini lesoono, kwa ngokunjalo izoono zethu, ngokuyinene, zifuduselwa engcweleni yasezulwini ngegazi likaKristu. Kwaye njengokuba ukuhlanjululwa

kweyasemhlabeni ngokwesithunzi kwa kusenziwa ngokususwa kwezoono eyayincholiswe zizo, kwa ngokunjalo ke ukuhlanjululwa kwenene kwa leyo yasezulwini kuya kwenziwa ngokususwa, okanye ukucinywa, kwezo zoono bezibhalwe khona. Oku ke kufuna ukuphengululwa kweencwadi zeengxelo ukuze kwenziwe isigqibo sokuba ngoobani na, abayakuthi ngokuguquka esoonweni nangokukholwa kuKristu, bafanelwe zintsikelelo zocamagushelo lwakhe. Ukulungiswa kwengcwele ke ngako ako kuphethe umsebenzi wogwebo lophengululo. Lomsebenzi umelwe kukwenziwa ngaphambhi kokufika kukaYesu ukuza kukhulula abantu bakhe, kuba ekuzeni kwakhe, umvuzo wakhe unaye ukuba anike elowo njengoko umsebenzi wakhe uya kuba njalo.” (IsiTyhilelo 22:12.) {IE 69.2}

Ngalendlela ke aabo bakulandelayo ukukhanya okuhambhayo kwelizwi lesiprofeto babona ukuba endaweni yokuza emhlabeni ekupheleni kwemihla e-2300 ngo-1844, uKristu wangena ngoko kwiingcwele ka ngcwele yengcwele yasezulwini, ebusweni bukaThixo, ukuya kwenza umsebenzi wokuvala ucamagushelo lwakhe, ukulungiselela ukuza kwakhe. {IE 70.1}

Isahluko 11—Isigidimi seNgelosi Yesithathu

Akuba uKristu engene kwingcwele ka ngcwele yengcwele yasezulwini ukuya kwenza umsebenzi wokuvala ucamagushelo lwakhe, wanikela kubakhonzi bakhe isigidimi sokugqibela senceba ukuba sivakaliswe ehlabathini. Sinjalo ke isigidimi soyalo sengelosi yesithathu sesiTyhilelo 14. Kwa oko emva kwesi simemezo, uNyana womntu ubonwa ngumprofeti esiza esebuqaqaulini ukuba avune isivuno somhlaba. {IE 71.1}

Njengoko kuxeliweyo ngenxa engaphambhili eziBhalweni, ulungiselelo lukaKristu kwingcwele ka ngcwele Iwaqala ekupheleni kwemihla yesiprofeto ngo-1844. Asingisele kwelithuba amazwi omTyhilelwa, athi, “Yavulwa itempile kaThixo emazulwini, yabonakala ityeya yomnqophiso wakhe.” IsiTyhilelo 11:19. Ityeya yomnqophiso kaThixo ikwigumbhi lesibini lengcwele. Akuba uKristu engene apho, ukuba alungiselele ngenxa yomooni, itempile engaphakathi yavulwa, yabonakalaliswa ityeya kaThixo. Kwaabo bathi ngokholo bambona umSindisi esemsebenzini wakhe wokusithethelela, ubungangamsha namandla kaThixo aatyhilwa. Yakuba indili yobuqaqauli bakhe iyizalisile itempile, ukukhanya okuphuma kwingcwele ka ngcwele kwathululelwa phezu kwabantu bakhe abalindileyo emhlabeni. {IE 71.2}

Babethe ngokholo bamlandela umBingeleli wabo omKhulu ukuphuma engcweleni ukuya kwingcwele ka ngcwele, bambona ebacamagushela ngegazi lakhe phambi kwetyeya kaThixo. Ngaphakathi kwityeya engcwele kukho umthetho kaYise, kwa wona lowo uThixo awuthetha ngokwakhe phakathi kweendudumo zaseSinayi, wabhalwa ngomnwe wakhe emacwecweni amatye. Akukho namnye umthetho owapheliswayo; akukho nesuntswana okanye iganyana elaguqulwayo. Ekubeni uThixo wamnikayo uMoses umfanekiso womthetho wakhe, wayigcina eyona nkqu ibalulekileyo kwingcwele yaphezulu. Bathe bakuba beyilanda imimiselo yawo engcwele, abafuni benyaniso, bafumana esazulwini kanye semiThetho eliShumi, umthetho wesine, unjengokuba wawuvakaliswe njalo ekuqaleni: “Khumbhula umhla weSabata, ukuba uwungcwalise. Wosebenza imihla emithandathu, uwenze wonke umsebenzi wakho; ke wona umhla wesixhenxe uyiSabata kaYehova uThixo wakho. Uze ungenzi namnye umsebenzi ngawo, wena, nonyana wakho, nentombhi yakho, nesicaka sakho, nesicakakazi sakho, nezinto zakho ezizitho zine, nowasemzini osemasangweni akho: kuba ngemihla emithandathu uYehova weenza izulu, nomhlaba, nolwandle, neento zonke ezikwezo zinto, waphumla ngomhla wesixhenxe; ngenxa yoko uYehova wawusikelela umhla weSabata, wawungcwalisa.” Eksodus 20:8-11. {IE 72.1}

UMoya kaThixo wazichukumisa iintliziyo zaaba bafundi beliZwi lakhe. Baziva behlabekile ngaphakathi kwabo ukuba babe waphule ngokungazi umthetho wesine ngokungawukhathaleli umhla wokuphumla komDali. Baqalisa ukuqwalasela izizathu zokugcinwa komhla wokuqala weveki endaweni yomhla lowo uThixo waye wungcwalisile. Ababanga nakufumana bunqhina eziBhalweni bokuba umthetho wesine ubhangisiwe,

okanye iSabata iguqulwe; intsikelelo eyawungcwalisayo kuqala umhla wesixhenxe ayizange yashenxiswa. Babefuna ngokuthembheka ukuyazi bayenze intando kaThixo, kwaza ngoku, bakuba bezibonile ukuba bangabagqithi bomthetho wakhe, zazaliswa iintliziyo zabo lusizi. Bakubonakalalisa kwa oko ukumhlonela kwabo uThixo ngokuyigcina iSabata yakhe engcwele. {IE 72.2}

Yaba mininzi yanenyameko imizamo eyenziwayo yokulubhukuqa ukholo lwabo. Akukho namnye owaye nokungaboni ukuba ingcwele yasemhlabeni yayi sisithunzi okanye umfuziselo weyasemazulwini, umthetho owawugcinwe etyeyeni kweyasemhlabeni wawungumbhalo othe nqo womthetho osetyeyeni ezulwini, nokuba ukuyamkela inyaniso esingisele kwingcwele yasezulwini iquke ukuwavuma amabango omthetho kaThixo, nemfanelo yokugcinwa kweSabata yomthetho wesine. {IE 73.1}

Aabo babekwamkele ukukhanya ngokusingisele ekuthetheleleni kukaKristu nokuba sisimakade komthetho kaThixo, bafumana ukuba ezi ziinyaniso ezatyhilwa kwisigidimi sesithathu. Isithunywa sithi, “Naaba abayigcinayo imithetho kaThixo nokholo lukaYesu.” IsiTyhilelo 14:12. Lentetho yandulelwa sisiyalo esindilekileyo nesoyikekayo esithi: “Ukuba umntu uya linqula iramncwa nomfanekiso walo, amkele uphau lwalo ebunzini lakhe, nokuba kusesandleni sakhe: yena wosela iwayini yomsindo kaThixo, egalelwe ingaphithikezwanga endebeni yengqumbho yakhe.” IsiTyhilelo 14:9, 10. Ingcaciso yalemifuziselo isetyenzisiweyo yafuneka ukuze sibe nokuaondwa esi sigidimi. Lalithetha ntoni na iramncwa, nomfanekiso, nophau? Kwakhona aabo babefuna inyaniso babuyela ekuqwalaseleni eziprofeto. {IE 73.2}

Iramncwa Nomfanekiso Walo

Ngeliramncwa lokuqala kuboniswa iBandla lamaRoma, umanyano lwezonqulo olwambhethe igunya lolaulo lwasemhlabeni, elinegunya lokohlwaya bonke abaphikisana nalo. Umfanekiso weramncwa umele olunye umanyano lwezonqulo olwambhathiswe amagunya akwanjalo. Ukumiswa kwalomfanekiso ngumsebenzi weramncwa elikuvuka kwalo ngoxolo nangokubekekileyo kulenza umfanekiso ocacileyo weUnited States of America. Ufunyanwa apha ke umfanekiso wobuPopi. Akuba amabandla elizwe lethu, ngokumanyana ngeengongoma zeenkolo akholelwa kuzo ngokufanayo, eliphembhelela igunya lombuso ukuba linyanzelise umyalelo wawo lixhase nemimiselo yawo, iya kwandula ibe ke i-America yobuProtestante yenze umfanekiso wegunya leRoma. Liya kwandula ke ibandla lenyaniso lihlaselwe ngentshutshiso, njengoko kwa kunjalo kubantu bakaThixo bemihla yakudala. {IE 73.3}

Iramncwa elineempondo ezifana nezemvana lenza “bonke, abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo nabangamakhoboka, ukuba baphaulwe esandleni sabo sokunene, nokuba kusemabunzini abo; nokuze kungabi kho mntu unako ukuthenga nokuthengisa, ingenguye lowo unophau, nokuba ligama leramncwa, nokuba linani legama lalo.” IsiTyhilelo 13:16, 17. Olu lolophau esithi isigidimi sengelosi yesithathu

sinike isiyalo saso ngalo. Luphau lwelokuqala iramncwa, okanye ubuPopi, kwaye ngako oko limelwe kukufunwa phakathi kweempau ezicacileyo zelogunya. Umprofeti uDanyeli waxela ukuba iBandla laseRoma, elifanekiswa ngophondo oluncinane, laliza kucamanga ukuwenza wambhi amathuba nomthetho (Danyeli 7:25), ekubeni uPaulos ekulibizeni kwakhe wathi lingumntu wesoono (2 Tesalonika 2:3, 4), owayeza kuziphakamisa ngaphezu koThixo. Kuphela kungokuguqula umthetho kaThixo obathi ubuPopi babanako ukuziphakamisa ngaphezu koThixo; nabanina ongawugcinayo umthetho ewuqonda ukuba uguqulwe ngoluhlobo uya kuba unikela imbheko egqithisileyo kwelogunya liyenzileyo loo nguqulelo. {IE 74.1}

Umthetho wesine, elingileyo ukuwubeka bucala iRoma, ukuphela komthetho kwimiThetho eliShumi owalatha kuThixo njengomDali wamazulu nomhlaba, uze ke ngalendlela umahlule kubo bonke oothixo bobuxoki. ISabata yamiselwa ukukhumbhuza umsebenzi wendalo, ukuze ngako oko ikhokelele abantu kuThixo wenyaniso ophilileyo. Inyaniso yamandla akhe okudala ibalulwe kuzo iziBhalo njengobunqhina bokuba uThixo kaSirayeli ungaphezu kwezithixo zabahedeni. Ukuba iSabata yayihleli igciniwe, iingcamango neezimvo zomntu ngezazikhokelelwe kumEnzi wakhe njengoyena ufanelwe kukuhlonelwa nokunqulwa, kwaye ngekungazange kubekho mnquli wesithixo, okanye umntu othi akukhoThixo, nongelokholwa. {IE 75.1}

Ummiselo owalatha kuThixo njengomDali ngumqondiso wegunya elimfaneleyo phezu kwazo zonke iziqu azidalileyo. Ukuguqulwa kweSabata kungumqondiso, okanye uphau, lwegunya leBandla laseRoma. Aabo bathi, bewaqonda amabango omthetho wesine, banyule ukugcina eyobuxoki endaweni yeSabata yenyaniso, ngalendlela banikela imbheko kwelogunya elilelokuphela elikuyalelayo oku. {IE 75.2}

Isigidimi Esindilekileyo

Esona sisongelo soyikekayo sakha sabhekiswa ebantwini sikwisigidimi sengelosi yesithathu. Eso ma sibe sisoono esoyikekayo esibiza umsindo kaThixo ongaxubananga nenceba ukuba uhle. Abantu abaz' ukushiywa ebumnyameni ngokusingisele kulomcimbhi ubalulekileyo; isiyalo ngakwesisoono siza kunikwa ehlabathini ngaphambhi kokuthululwa kwezigwebo zikaThixo, ukuze bonke bazi ukuba kungani na ukuba zithululwe, babe nethuba lokuzisindisa. {IE 75.3}

Ekuqhubeni kwalempikiswano inkulu, kuvela iindidi ezimbhini ezicacileyo ezichaseneyo. Olunye udidi "lunqula iramncwa nomfanekiso walo, lwamkele uphau lwalo," luze ngalendlela luzizisele isigwebo esoyikekayo esixelwa sisithunywa sesithathu. Olunye udidi, ngokwahluke ngokucacileyo ehlabathini, "lugcina imithetho kaThixo, nokholo lukaYesu." IsiTyhilelo 14:9, 12. {IE 76.1}

Zaba njalo ke iinyaniso ezixabiso likhulu ezatyhilekayo phambhi kwaabo basamkelayo isigidimi sengelosi yesithathu. Bakuba bewafumene amava abo kwisimemezo sokuqala

sokuza kwesibini kukaYesu kuse ekudluleni kweloxesha ngo-1844, bakubona ukudaniswa kwabo kucaciswa, laza ithembha novuyo kwakhona lwazizalisa iintliziyo zabo. Ukukhanya okuphuma engcweleni kwalikhanyisa ilixa elidluleyo, nelakaloku, nelizayo, baza bazi ukuba uThixo nguye owaye bakhokhele ngokwazelelela kwakhe okungazange kuphosise. Ngoku ngesibindi esitsha nokholo olomelele ngakumbhi, bamanyana ekusinikeni isiyalo sengelosi yesithathu. Ukususela ku-1844, ngokuzalisa isiprofeto sengelosi yesithathu, ingqalelo yehlabathi ibizelwe kwiSabata yenyaniso, kwaye inani elisoloko lisanda liya buyela ekugcineni umhla kaThixo ongcwele. {IE 76.2}

Isahluko 12—Umgangatho Owomeleleyo

NDABONA ibandla elema likhuselwe ngokunamandla nelomeleleyo, lingabananze nganto aabo babezama ukuluxenga-xengisa ukholo oluzinzileyo lwelibandla. UThixo walikhangela ngokwaneliseka. Ndaboniswa amanyathelo amathathu—izigidimi zeengelosi esokuqala, esesibini, nesesithathu. Sathi kum isithunywa esasindipheleka, “Yeha kulowo uyakushenxisa isigodo okanye oya kushukumisa isikhonkwane kwezi zigidimi. Ukuziqonda ngenene ezi zigidimi kubalulekile kakhulu. Ikamva lemiphefumlo lixhomeke phezu kwendlela ezamkelwa ngayo.” {IE 77.1}

Ndibuye kwakhona ndaboniswa ezizigidimi ndaboniswa ixabiso eliphakamileyo abantu bakaThixo abawathenga ngalo amava abo. Ayefunyenwe ngokubandezeleka okukhulu nedabi eloyikekayo. UThixo waye bakhokele inyathelo ngenyathelo, wada wababeka phezu komgangatho owomeleleyo ongashukumiyo. Ndibone abangabanye besondela kulomgangatho besicikida isiseko. Abanye ngokuvuya bakhwela kwa oko phezu kwawo. Abanye baqalisa ukubona iziphoso kwesisiseko. Baafuna kwenziwe iinguqulelo, ukuze umgangatho ugqibelele nabantu bavuye ngaphezulu. {IE 77.2}

Abanye behla kulomgangatho ukuba bawucikide, baza bathi usekwe kakubi. Kodwa ndibonile ukuba phantse bonke bema nkqi phezu komgangatho babayala aabo babehlile ukuba bazipheze izikhalazo zabo; kuba iChule lomAakhi nguThixo wawo, balwa naye ke ngoko. Bawubalisa umsebenzi ongummangaliso kaThixo, owabakhokelela kulomgangatho womeleleyo, baza bemanyene bawaphakamisela phezulu ezulwini amehlo abo baza ngezwi elikhulu bamzukisa uThixo. Oku kwayichukumisa inxalenye yaabo babewushiyile umgangatho, baza benokuzithoba bakhwela kwakhona kuwo. {IE 77.3}

Amava amaJuda Ephindwa

Ndaalathiswa emva ekuvakalisweni kokuza kokuqala kukaKristu. UJohane wathunyelwa enomoya namandla kaElija ukuba alungise indlela kaYesu. Aabo babucekisayo ubunqhina bukaJohane abazange bancedwe zimfundiso zikaYesu. Ukusichasa kwabo isigidimi esasixela ngenxa engaphambhili ukuza kwakhe kwababeka apho bangabanga nakwamkela kamsinya obona bunqhina bomeleleyo bokuba unguye uMesiya. USatana wabakhokela aabo basicekisayo isigidimi sikaJohane ekuhambiseleni phambhili, ukumgiba nokumbethelela emnqamlezweni uKristu. Ekwenzeni oku bazibeka apho bangabanga nakuzamkela iintsikelelo zomhla wePentekoste, ezaziya kubafundisa indlela eya kwingcwele yasezulwini. {IE 78.1}

Ukukrazuka kwekhuselo lasetempileni kwabonisa ukuba amadini obuJuda nemithendeleko yayingasayi kwamkeleka. IDini elikhulu lalinikelwe lamkelwa, noMoya oyiNgcwele owehla ngomhla wePentekoste wazithwalela iingqiqo zabafundi zemka kwingcwele yasemhlabeni zaya kwingcwele yasezulwini, apho uYesu wayengene khona ngelilelakhe igazi, ukuba athululele phezu kwabafundi bakhe iintsikelelo zocamagushelo

lwakhe. Kodwa amaJuda ashiywa ebumnyameni obupheleleyo. Aphoswa kuko konke ukukhanya ange abanako ngcebo losindiso, aza ahlala ethembhele kumadini neminikelo engenamsebenzi. Ingcwele yasemazulwini yayithabathe indawo yeyasemhlabeni, kanti noko aye ngenalwazi ngalenguqulelo. Ngako oko ke ayenge nakuncedakala kukuthethelela kukaKristu engcweleni.{IE 78.2}

Baninzi abayikhangela ngokududuzela indlela eyathatyathwa ngamaJuda yokumcekisa ambethelele emnqamlezweni uKristu; baze bathi bakuba belifunda ibali lokuphatheka kwakhe kakubi ngokulihlazo, bacinge ukuba bona bayamthanda, babe ngasokuze bamkhanyele njengoPetros, okanye bambethelele emnqamlezweni njengamaJuda. Kodwa uThixo, ofunda iintliziyo, ulubeke elucikidweni olothando bathi banalo ngakuYesu. {IE 79.1}

Izulu liphela lakukhangela ngonyameko olunzulu ukwamkelwa kwesigidimi sengelosi yokuqala. Kodwa abaninzi ababesithi bayamthanda uYesu, nababephalaza iinyembhezi bakuba belifunda ibali lomnqamlezo, bagculela ngezindaba zilungileyo zokuza kwakhe, bathi yinkohliso. Babathiya aabo bakuthandayo ukubonakala kwakhe babakhupha emabandleni. Aabo basicekisayo isigidimi sokuqala ababanga nakuncedwa sesesibini; bengancedwanga kananjalo yindanduluko yasenzulwini yobusuku, eyayiza kubalungiselela ukuba bangene noYesu ngokholo kwingcwele kangcwele yengcwele yasezulwini. Kwaza ke ngokuzicekisa izigidimi ezibini ezingaphambhili, bazimfamekisa iingqiqo zabo ngangokuba bangabi nakubona ukukhanya kwisigidimi sengelosi yesithathu, esalatha indlela eya kwingcwele kangcwele. {IE 79.2}

Isahluko 13—Iinkohliso ZikaSatana

USatana wayiqalisa inkohliso yakhe eEden. Waththi kuEva, “Anisayi kufa.” Esi saba sisifundo sokuqala sikaSatana ngokungafi komphefumlo, uyiqhubile ke lenkohliso ukususela kwelo xesha kude kube ngoku, esaya kuyiqhuba kude kubuyiswe ukuthinjwa kwabantwana bakaThixo. Ndaboniswa uAdam noEva xa babesemyezweni. Bathabatha badla kumthi owalelweyo, kwaza ke kwamiswa ilangatye lekrele lawuraqa umthi wobomi, baza bagxothwa emyezweni, hleze badle kumthi wobomi, babe ngabooni abangafiyo. Isiqhamo salomthi sasi sesokubagcina bangafi. Ndeva isithunywa sibuza, sisithi, “Ngubani kusapho lukaAdam owakha wadlula kweliya langatye lekrele wadla kumthi wobomi?” Ndeva esinye isithunywa siphendula, sisithi, “Akukho nokuba abemnye wosapho lukaAdam owakha wagqitha kwelilangatye lekrele wadla kuloo mthi; ngako oko akakho umooni onokungafi.” Umphefumlo owonayo, kuya kufa wona ukufa okungunaphakade—ukufa ekungayikubakho thembha lavuko kuko; uya kuthi ke umsindo kaThixo uxoliswe. {IE 80.1}

Yaba sisimanga indlela uSatana awaphumelela ngayo ukubenza abantu bakholwe ukuba amazwi kaThixo athi, “Umphefumlo owonayo, kuya kufa wona” (Hezekile 18:4), athetha ukuba umphefumlo owonayo awusayi kufa, kodwa uya kuhlala ngonaphakade ekubandezelekeni. Sathi isithunywa, “Ubomi bubomi, nokuba busetlungwini okanye busekonwabeni. Ukufa akunantlungu, akunaluvuyo, akunantiyo.” {IE 80.2}

USatana wazixelela izithunywa zakhe ukuba zenze umzamo owodwa wokubusasaza ubuxoki obathethwa kuqala kuEva eEden, obuthi, “Anisayi kufa.” Kwaza kwathi bakwamkelwa obubuxoki ngabantu, baza bakholwa ukuba umntu unokungafi, uSatana wabakhokelela ekukholweni ukuba umooni uya kuhlala ekubandezelekeni okungunaphakade. Yavuleka ke ke indlela yokuba uSatana asebenze ngabameli bakhe ukuba bammise uThixo phambhi kwabantu enjengombandezeli onempindezelo—lowo ubaphosa esihogweni bonke aabo bangamkholisiyo, abange ukuba basoloko bewuva umsindo wakhe; ukuze bathi logama bebandezelwe yintlungu engathethekiyo, bebhanyalaza emalangatyeni angunaphakade, abonakalaliswe engathi ubakhangele ngokwaneliseka. USatana wayesazi ukuba xa obubuxoki buthe bamkelwa, uThixo uya kuthiywa ngabaninzi, endaweni yokuba athandwe anqulwe; nokuba baninzi ababeza kukhokelelwa ekukholelweni ekubeni izisongelo zeliZwi likaThixo aziyi kuzaliswa ngokuphathekayo kuba oko kunganqhinelani nesimilo sakhe sobubele nothando ukuphosa entuthumbheni engunaphakade izidalwa abezidalile. {IE 81.1}

Enye inkohliso athe uSatana wabakhokelela abantu ekukholelweni kuyo yeyokubunyabela mpela ubulungisa bukaThixo kwa nezisongelo zeliZwi lakhe, bamfanekise engonenceba kwaphela, ngenxa yoko ke kungekho namnye oya kutshabalala, kodwa bonke, abangcwele nabooni, bayakusindiselwa ebukumkanini bakhe ekugqibeleni. {IE 81.2}

Ngenxa yezimposiso zidumileyo zokungafi komphefumlo nokubandezeleka okungapheliyo, uSatana ukhohlisa olunye udidi alukhokelele ekuyikhangeleni iBaibile njengencwadi engaphefumlelwanga. Bacinga ukuba ifundisa izinto ezininzi ezilungileyo, kodwa abanakuthembhela kuyo bayithande, ngenxa yokuba bafundiswe ukuba ivakalisa imfundiso yokubandezeleka okungunaphakade. {IE 81.3}

Olunye udidi uSatana ulukhokelela ngakumbhi, kude kube sekubukhanyeleni ubukho bukaThixo. Ababoni kunqhinelana esimilweni sikaThixo weBaibile, xa angalivisa intuthumbho eyoyikekayo iqela elithile losapho loluntu kuse kuye wonke unaphakade. Ngenxa yoko ke bayayiphika iBaibile kwa nemBhangi yayo, bakuthathe ukufa njengokulala okungunaphakade. {IE 82.1}

Kukho kananjalo olunye udidi oloyikayo nolungamaphaku-phaku. Aaba uSatana ubahendela ekwenzeni isoono, ukuze kuthi emva kokuba bonile, abeke phambhi kwabo ukuba umvuzo wesoono awukuko ukufa kodwa bubomi beentuthumbho ezoyikekayo, eziyakuviwa kuwo onke amaphakade angenasiphelo kanaphakade. Ngokuzandisa ngalendela phambhi kweengqondo zabo ezibuthathaka izoyikiso zesihogo esingapheliyo, uyazilaula iingqondo zabo, baze balahlekelwe yingqiqo yabo. USatana ke kunye nezithunywa zakhe bagcobe, baze abachasi-nqulo nabakhanyela ubukho bukaThixo bathelele ekubucukucezeni ubuKristu. Bathi ezinkohlakalo ziziqhamo ezifanelekileyo zokukholeIwa eBaibileni nakwimBhangi yayo, ekubeni zizizigqhamo zokwamkela izahlukaniso ezidumileyo. {IE 82.2}

IziBhalo eziNgcwele Zilukhuselo

Ndabona ukuba umkhosi wezulu uzaliswe ngumsindo ngulomsebenzi wesibindi kaSatana. Ndabuza ukuba kungani na ukuba zonke ezinkohliso zivunyelwe zizilaule iingqondo zabantu ekubeni izithunywa zikaThixo zinamandla amakhulu, ekungathi ukuba ziyalelwe, zilaphule ngokulula igunya lotshaba. Ndaza ke ndabona ukuba uThixo wayesazi ukuba uSatana uya kuwazama onke amaqhinga okutshabalalisa umntu; ngako oko ke wenza ukuba iliZwi lakhe libhalwe, waza iinjongo zakhe ngohlanga loluntu wazicacisa ngangokuba noyena ubuthathaka angabi nakuphosisa. Emva kokuba elinikele ebantwini iliZwi lakhe, waligcina ngenyameko ukuba lingatshatyalaliswa nguSatana nezithunywa zakhe, okanye ngamagosa nabameli bakhe. Ekubeni ezinye iincwadi zinokutshatyalaliswa, le yayi nokungafi yona. Kufuphi nokuphela kwexesha, xa iinkohliso zikaSatana ziya kwanda, le yona kuya kwandiswa ukushicilelwa kwayo ngangokuba bonke abafuna umqulu wayo bawufumane, ukuze, ukuba bayathanda, bazixhobise bazikhusele kwiinkohliso neezimanga zobuxoki zikaSatana. {IE 82.3}

Ndabona ukuba uThixo uyikhusele ngokukodwa iBaibile; kanti ngokuya imiqulu yayo yayimbalwa, abantu abafundileyo bawaguqula amagama kwiindawo ezithile, becinga ukuba bayenza icace ngakumbhi, ekubeni enyanisweni babephithizelisa oko kwa kuse kucacile, ngokuyenza ithambhekele ezimveni zabo abanazo, ezilaulwa sisithethe. Kodwa ndabona

ukuba iliZwi likaThixo, ngokupheleleyo, lingumxokelelwane ogqibeleleyo esinye isiqendu sixokomelela kwesinye sisichaze. Abafundi benene benyaniso banako ukungaphosisi, kuba iliZwi likaThixo alichhazi ngokulula kuphela indlela yobomi, kodwa noMoya oyiNgcwele unikiwe ukuba abe ngumkhokeli wokuyiqondakalisa indlela etyhiliweyo kulo. {IE 83.1}

Ndabona ukuba izithunywa zikaThixo azivunyelwe ukulaula umxhelo womntu. UThixo ubeka phambhi komntu ubomi nokufa. Angazinyulela. Baninzi abafuna ubomi, kodwa basaphikele ukuhambha kwindlela ephangaleleyo. Banyula ukuvukelana nombuso kaThixo, noko ikhoyo inceba enkulu nemfesane kaThixo yokunikela uNyana wakhe ukuba abafele. Aabo banyula ukungalwamkeli usindiso oluthengwe ngexabiso elinqabe kangaka, bamelwe kukohlwaywa. Kodwa ndabona ukuba uThixo akasokubavalela esihogweni ukuba beve ukubandezeleka okungenasiphelo, engayi kubasa ezulwini kananjalo; kuba ukubasa phakathi kwebandla elinyulu nelingcwele kwa kuya kubenza babandezeleke ngokugqithileyo. Kodwa uya kubatshabalalisa mpela abenze babe ngathi abazange babakho; buya kwandula ke ubulungisa bakhe baneliswe. Waamenza umntu ngothuli lomhlaba, baye abangevayo nabangengcwele beya kudliwa ngumlilo babuyele kwaseluthulini kwakhona. Ndabona ukuba ububele nemfesane kaThixo kulomcimbhi ifanelwe kukubakhokelela bonke ekusincomeni isimilo sakhe nasekulithandeni igama lakhe elingcwele. Emva kokuba abakhohlakeleyo betshatyalalisiwe ababikho emhlabeni, wonke umkhosi wezulu uya kuthi, “Amen!” {IE 83.2}

USatana ubakhangela ngokwaneliseka okukhulu aabo bazibiza ngegama likaKristu, kodwa noko bezilandela ngokupheleleyo iinkohliso awazisekayo ngokwakhe. Umsebenzi wakhe use ngowokuyila iinkohliso ezintsha, aye amandla namaqhinga akhe ngakwelicala aya esanda. Wabakhokela abameli bakhe, oo-popi nababingeleli, ukuba baziphakamise, babaphembhelele abantu ukuba babatshutshise ngokukrakra babatshabalalise aabo bangavumiyo ukuzamkela iinkohliso zakhe. Awu, zaba njani iimbhandezelo neentlungu abalandeli bakaKristu abaxabisekileyo abenziwa ukuba bazithwale! Izithunywa zezulu ziyigcinile ingxelo ethembhekileyo yako konke. USatana nezithunywa zakhe ezikhohlakeleyo bazixelela ngokuqhayisa izithunywa ezazilungiselela aaba bangcwele babandezelekileyo ukuba baza kubulawa bonke, ukuze kungasali namnye umKristu onyanisekileyo phezu komhlaba. Ndabona ukuba ibandla likaThixo ngoko lalinyulu. Yayingekho ingozi yokuba abantu abaneentliziyo ezincholileyo bangene kulo, kuba umKristu wenyaniso, owaye nokhalipho lokuyixela inkolo yakhe, waye sengozini yokuthuthunjiswa nokutshiswa ngomlilo, nayo yonke indlela yokuthuthumbhisa angathi uSatana kunye nezithunywa zakhe ezikhohlakeleyo bayiyile okanye bayiphembhelele ezingqondweni zabantu. {IE 84.1}

Isahluko 14—Unqulo Lweminyanya

IMFUNDISO yokungafi ngokwemvelo iyilungiselele indlela esinga elunqulweni lweminyanya lwalemihla. Ukuba abafi bayavunyelwa ukuba baye phambhi kobuso bukaThixo nobezithunywa zakhe ezingcwele, banikwe ulwazi oludlula kakhulu olo bebenalo ngaphambhili, kungaba ngani na ukuba bangabuyeli kulomhlaba baze kukhanyisela baqeqeshe abaphilileyo? Bangathini na aabo bakholelwa ekubasengqondweni komntu ekufeni ukukugatya oko kuza kubo njengokukhanya kwasezulwini okuziswa yimimoya ezukisiweyo? Nali ijelo elikhangelwe ukuba lingcwele, asebenza ngalo uSatana ukuphumeza iinjongo zakhe. Izithunywa ezawayo ezenza ngokomyalelo wakhe zizibonakalalisa njengezigidimi ezivela kwelemimoya. Logama zizenza ngokungathi zisondeza abafi kwabaphilileyo, uSatana usebenzisa impembhelelo yakhe ethakathayo ezingqondweni zabo. {IE 86.1}

Unalo negunya lokuzisa phambhi kwabantu imifanekiso ekhangeleka njengezihlobo zabo ezifileyo. Umfanekiso oyinkohliso ugqibelele; inkangeleko eqhelekileyo, intetho, izwi, ezizinto ziyalinganiswa kanye ngokucace ngendlela engummangaliso. Baninzi abathuthuzelekayo yingqinisekiso yokuba abathandekileyo babo baxhamla uyolo lwezulu, baze bathi bengaraneli ngozi baphula-phule oomoya abalahlekisayo neemfundiso zeedemon. {IE 86.2}

Bakuba bekhokelelwe ekukholweni ukuba abafi baya buya ngenene baze kuthetha nabo, uSatana wenza ukuba babonakale aabo baya kulala enchwabeni bengazilungiselelanga. Babanga ukuba bonwabile ezulwini, bade bathi bakumawonga aphakamileyo apho; ukuze ngalendlela ubuxoki bufundiswe ngokubanzi bokuba akukho mahluko phakathi kwamalungisa nabangendawo. Aabo bazenza abatyeleli abavela kwelemimoya maxa wambhi banika iziyalo nezilumkiso eziba yinyaniso. Bathi ke, bakuba bezuze ukuthenjwa, banike iimfundiso eziyichithayo inkolo eziBhaIweni. Ngenkangeleko yokungathi banonandipho olunzulu ngempumelelo yabahlobo babo abasemhlabeni, bareshe obona buxoki buyingozi. Inyaniso yokuba baxela iinyaniso ezithile, babe nako maxa wambhi ukuxela ngenxa engaphambhili izinto eziza kuhla, inika ezintethweni zabo inkangeleko yokuthembheka; zize iimfundiso zabo ezibubuxoki zamkelwe ngokulula zizihlwele, zikholelwe ngokupheleleyo, ngokungathi zezona nyaniso zingcwele zeBaibile. Umthetho kaThixo ubekwa bucala, uMoya wobabalo udelwe, igazi lomnqophiso libalelwe ukuba liyinto engengcwele. Oomoya baya bukhanyela ubuThixo bukaKristu bade bathi nomDali ufana nabo. Ngalendela ke phantsi kwengubo entsha umvukeli omkhulu usayiqhuba imfazwe yakhe yokuchasana noThixo, eyaqaliswa ezulwini waza okwesithuba seminyaka engamawaka amathandathu wayiqhuba emhlabeni. {IE 87.1}

Baninzi abazamela ukuziphekuza iimbhonakalo zeemimoya ngokuthi ziyinkohliso nje ngokupheleleyo nemilingo eyenziwa nguthunywashe. Nakuba kuyinene ukuba imilingo kufuthi ibalelwa ukuba izizibonakaliso zenene, kubekho, kananjalo, ukubonakalaliswa

okucacileyo kwamagunya angaphezu kwawomntu. Unkqonkqozo olungummangaliso olwaqalisa ngalo uNqulo lwemiNyanya lwalemihla lwalungesiso isiqhamo sobuqhinga okanye ubugqi bomntu, kodwa lungumsebenzi kanye wezithunywa ezikhohlakeleyo, ezangenisa ngalendlela enye yeenkohliso ezinempumelelo zokutshabalalisa umphefumlo. Baninzi abayakubhajiswa ngenxa yenkolo yokuba unqulo lweminyanya yinto nje eyenziwa ngabantu; xa beziswe ubuso ngobuso nezibonakalaliso abanokuzikhangela kuphela ukuba zezamandla angaphezu kwawomntu, baya kukhohliseka, bakhokelelwe ekuzamkeleni njengamandla amakhulu kaThixo. {IE 87.2}

Ababantu baya butsiba ubunqhina beziBhalo ngokusingisele kwizimanga ezenziwa nguSatana namahlakani akhe. Kwa kungoncedo lukaSatana ezathi izazi zaseJiputa zabanako ukwenza uphoyiyana womsebenzi kaThixo. Umpostile uJohane, echaza ngegunya elenza imimangaliso eya kubonakalaliswa ngemihla yokugqibela, uthi, “Leenza imiqondiso emikhulu, ukuze lihlise momlilo ezulwini, uze emhlabeni phambhi kwabantu, libalahlekise aabo bemiyo phezu komhlaba, ngemiqondiso elayinikwayo ukuba liyenze.” IsiTyhilelo 13:13, 14. Asinkwalambhiso exelwa apha. Abantu bakhohliswa ngemimangaliso amagosa kaSatana anako ukuyenza, ingeyiyo engathi ayayenza. {IE 88.1}

Ubugqwira Bezimini

Inkqu gama eli lobugqwira ngoku liyacekiseka. Ibango lokuba abantu banokudlelana noomoya abancholileyo lithathwa njengentsomi yalaamaThuba obuMnyama. Kodwa uNqulo lweMinyanya, eliwabala amalungu alo ngamakhulu amawaka, ewe, nangezigidi, oluvule indlela lwangena kumaqela ezazi, nolungenele amabandla, lwamkeleka emaqumrwini abalauli, kwada kwaba nasezinkundleni zookumkani—lenkohliso inkulu iluvuselelo nje olwambhethe ingubo entsha yobuya bugqwira babuhlatywa busalelwa kumaxesha akudala. {IE 88.2}

USatana uya balukuhla abantu namhlanje, njengoko wamlukuhlayo uEva eEden, ngokuvuselela umnqweno wokufuna ulwazi olwalelweyo. “Niya kuba njengoothixo,” utsho, “nazi okulungileyo nokubi.” Genesis 3:5. Kodwa ubulumko obunikwa yinkolo kwiminyanya bubo obo bucaciswe ngumpostile uYakobi, “asibubo obuhla phezulu; bobasemhlabeni, bobemvelo, bobeedemon.” Yakobi 3:15. {IE 89.1}

Itshawe lobumnyama linengqondo enobuchule, kwaye lizilungiselela ngobunkunkqele izihendo zalo ebantwini abakwiimeko nenkcubeko eyahlukahlukileyo. Lisebenza “ngako ukulukuhla konke kokungalungisi” ukuba lilulaule usapho loluntu, kodwa linokuyiphumeza injongo yalo kuphela xa luvumelana ngokwalo nezihendo zalo. Aabo bazibeka egunyeni lalo ngokondla iimpau ezikhohlakeleyo ezimilweni zabo, abaqondi ukuba indlela yabo iya kuphelela phina. Umhendi uyagqiba ukubonakalisa, aze ngoku abasebenzisele ukonakalisa abanye. {IE 89.2}

Bonke Banako Ukungakhohliswa

Kodwa bonke banako ukungakhohliswa ngamabango axokayo oNqulo lwemiNyanya. UThixo ulinike ihlabathi ukukhanya okwaneleyo kokulinceda ukuba liwubone umgibe. Nokuba bebungekho obunye ubunqhina, kwanele kumaKristu ukuba aaba moya abenzi mahluko phakathi kobulungisa nesoono, naphakathi kwabona bandilekileyo nabanyulu kubapostile bakaKristu nabona babolileyo kubakhonzi bakaSatana. Ngokuthi abona bantu basimilo siphantsi basezulwini, kwaye baphakanyisiwe kakhulu apho, uSatana ngokuphandle uthi ehlabathini, Akukhathaleki nokuba ukhohlakele kangakananina; akukhathaleki nokuba uyakholwa okanye akukholwa nguThixo nayiBaibile. Phila ngendlela othanda ngayo; izulu likhaya lakho. {IE 89.3}

Kanjako, abapostile, njengoko aabamoya baxokayo bezifanekisa nabo, benziwa ukuba baphikise oko baakubhalayo ngokuphefumlelwa nguMoya oyiNgcwele xa babe lapha emhlabeni. Bayakukhanyela ukuvela kuThixo kweBaibile, baze ngalendlela basisuse isiseko sethembha lomKristu, basicime isibane esityhila indlela esinga ezulwini. {IE 89.4}

USatana ulenza ihlabathi likholwe ukuba iBaibile yinto efumane yaqwetywa nje okanye incwadi efanele ubusana bohlanga, efanelwe ngoku kukuthatyathwa nje lula okanye ilahlwe njengento ephelelwe lixesha. Ukuthabatha indawo yeliZwi likaThixo uvelisa izibonakalo zoomoya. Naali ke ijelo eliphantsi kolaulo lwakhe ngokupheleleyo; ngalendlela ke unokulenza ihlabathi likholelwe nakuyiphina into ayithandayo. INcwadi eza kumgweba yena nabalandeli bakhe uyibeka ethunzini, kanye apho ayifuna khona; umSindisi wehlabathi umenza angabi ngaphezulu komntu nje oqhelekileyo. Kanye njengoko abalindi bamaRoma ababelinde inchwaba likaYesu bayisasazayo ingxelo yobuxoki eyabekwa emilonyeni yabo ngababingeleli namadoda amakhulu yokuphikisa uvuko lwakhe, benza njalo abakholelwa kwezi zibonakaliso zoomoya ukuzama ukwenza kukhangeleke ngokungathi akukho nto ingummangaliso ezimekweni zobomi bomSindisi wethu. Emva kokuzama ngalendlela ukumbeka ngalendlela ukumbeka ngasemva uYesu, batsalela ingqalelo kweyabo imimangaliso, besithi le yabo iyidlula lee imisebenzi kaKristu. {IE 90.1}

Uthi umprofeti ulsaya: “Xa bathe kuni, Quqelani kwabaneshologu nakoosiyazi abalozayo abadumzelayo, yithini, Abantu ma bangaquqeli kuThixo wabo, yini na? Ngenxa yabaphilileyo ma baquqele kwabafileyo na? Bhekani esiyalweni, esinqhinweni! Ukuba bathe abathetha ngokwelo lizwi, boba abanasifingo.” Isaya 8:19, 20. Ukuba abantu babevumile ukuyamkela inyaniso ecaciswe kakuhle kangaka eziBhalweni, yokuba abafileyo abazi lutho; babeya kubona kumabango oNqulo lwemiNyanya ukusebenza kukaSatana ngamandla nemiqondiso nezimanga zobuxoki. Kodwa endaweni yokuba bayincame inkululeko ethandeka kangaka entliziyweni yenyama, bazishiye izoono zabo abazithandayo, izihlwele ziyawavala amehlo azo, zifunzele phambhili, zingazinanzi iziyalo, logama uSatana athiya imigibe yakhe macala onke kubo, baze babe lixhoba lakhe. “Ngenxa enokuba bengakwamkelanga ukuyithanda inyaniso, ukuze basindiswe,” ngenxa yoko “uThixo uya kubathumela ulahlekiso olusebenza ngamandla, ukuze bakholwe bubuxoki.” 2 Tesalonika 2:10, 11. {IE 90.2}

Aabo bazichasileyo iimfundiso zoNqulo lwemiNyanya abahlaseli abantu kuphela, kodwa bahlasela uSatana kunye nezithunywa zakhe. Bangene edabini lokulwa nezilauli, nawo amagunya, nayo imikhosi yoomoya abakhohlakeleyo kwezasezulwini iindawo. U-Satana akayi kunika mhlaba nakancinane ngaphandle kokuba adudulwe umva ngamandla abathunywa basezulwini. Abantu bakaThixo bafanelwe kukuba nako ukumelana naye njengoko wayenzile umSindisi, ngamazwi athi, “Kubhaliwe.” USatana uyakwazi ukwalatha eziBhalweni ngoku njengakwimihla kaKristu, waye eya kuzigqwetha iimfundiso zazo ukuxhasa iinkohliso zakhe. Kodwa iintetho ezicacileyo zeBaibile ziyakwenza izixhobo ezinamandla kuwo onke amadabi. {IE 91.1}

Aabo banga bangema ngexesha lomngcipheko bamelwe kukubuqonda ubunqhina beziBhalo ngokusingisele emvelini yomntu nasesimeni sabafi, kuba kwa kamsinya kuxesha elizayo abaninzi baza kuhlangana noomoya beedemon bezenza abahlobo babo abathandekileyo bathethe ezona zahlukaniso ziyingozi. Aaba batyeleli baya kuchukumisa ezona ndawo zithambhileyo kuthi basebenze imimangaliso yokuxhasa ukunywalaza kwabo. Ma sikulungele ukubachasa ngenyaniso yeBaibile yokuba abafileyo abazi lutho, nokuba aabo bazibonakalalisa ngalendlela bangoomoya beedemon. {IE 91.2}

USatana unexesha elide elungiselela ilinge lakhe lokugqibela lokukhohlisa ihlabathi. Isiseko somsebenzi wakhe sabekwa ngengqiniseko eyanikwa uEva eEden, ethi, “Anisayi kufa: . . . mhlana nithe nadla kuzo, oqabuka amehlo enu, nibe njengoThixo, nazi okulungileyo nokubi.” Genesis 3:4, 5. Ngokucondobezayo uyilungisile indlela yowona msebenzi wakhe ubalulekileyo ngokumisa inkonzo yoNqulo IwemiNyanya. Akakafikeleli ekuwaphumezeni ngokupheleleyo amacebo akhe; kodwa uya kukufikelela esisaleleni sokugqibela sexesha, laye ihlabathi liya kukhukhuliseka lingene ezintlwini zalenkohliso. Baya mbhambhazelwa ngokukhaulezileyo ukuba balale ekukhuselekeni okoyikekayo, ukuze bothuswe kukuthululwa komsindo kaThixo. {IE 92.1}

Isahluko 15—Indanduluko Enkulu

Ndabona izithunywa zezulu zibheka ngapha nangapha ezulwini, zisihla zisiza emhlabeni, zibe kwakhona zinyuke ziye ezulwini, zilungiselela ukuzaliseka kwesiganeko esibalulekileyo. Ndaza ndabona ke esinye isithunywa esinamandla siyalelwa ukuba sihle size emhlabeni, ukuba sithelele ngezwi laso kwisithunywa sesithathu, sinike amandla negunya esigidimini saso. Kwanikwa igunya elikhulu nobuqaqauli kwesi sithunywa, kwaza kwathi ekuhleni kwaso, umhlaba wakhanyiselwa bubuqaqauli baso. Ukukhanya okwakuraqe esi sithunywa kwatyhutyha kwangena ezindaweni zonke, saza sadanduluka ngamandla, ngezwi elikhulu, sisithi, “Iwile, iwile iBabeli enkulu, yaba likhaya leedemon, nentolongo yoomoya bonke abancholileyo, nentolongo yeentaka zonke ezincholileyo, ezithiyekileyo.” IsiTyhilelo 18:2. {IE 93.1}

Isigidimi sokuwa kweBabeli, njengoko sinikwe sisithunywa sesibini, siyaphindwa, kongezwe ukuvakaliswa kunye naso izincholiso ebezingena ebandleni ukususela ku1844. Umsebenzi wesi sithunywa ungena kanye ngexesha elililo lokuthelela emsebenzini omkhulu wokugqibela wesigidimi sesithunywa sesithathu xa sikhula sisiba yindanduluko enkulu. Abantu bakaThixo bayalungiselelwa ke ngalendlela ukuma kwilixa lokuhendwa, abaza kuhlangana nalo kamsinya. Ndabona ukukhanya okukhulu kuhleli phezu kwabo, baza bamanyana, ukuba basivakalise ngaphandle koloyiko isigidimi sesithunywa sesithathu. {IE 93.2}

Izithunywa zezulu zathunyelwa ukuba zisixhase esi sithunywa sinamandla sivela ezulwini, ndaza ndeva amazwi abangathi aphuma macala onke, esithi, “Phumani kuyo, bantu bam, ukuze ningadlelani nayo ngezoono zayo, nokuze ningamkeliswa kwizibetho zayo. Ngokuba izoono zayo ziye zafikelela emazulwini, nezinto zayo zokungalungisi uzikhumbhule uThixo.” IsiTyhilelo 18:4, 5. Esi sigidimi saba ngathi songezelelwa kwisigidimi sesithathu, sithelela kuso kanye njengokuba yaba njalo indanduluko yasenzulwini yobusuku ukuthelela kwayo kwisigidimi sesithunywa sesibini ngo-1844. Ubuqaqauli bukaThixo baphumla phezu kwabangcwele abanonyamezelo abalindileyo, baza basinika ngokungoyiki isigidimi sokugqibela esindilekileyo soyalo, bevakalisa ukuwa kweBabeli bebiza abantu ukuba baphume kuyo, ukuze bayisaabe intshabalalo yayo yokugqibela eyoyikekayo. {IE 94.1}

Ukukhanya okwakuthululelwe phezu kwaabo balindileyo kwakhanyisela iindawo zonke, baza aabo emabandleni ababenako ukukhanya okuthile, ababe ngazange bazive bazicekise izigidimi ezithathu, balusabela ubizo bawashiya amabandla awileyo. Baninzi ababefikelele eminyakeni yokuba nokuziphendulela ngokwabo oko zithe zavakaliswa ezi zigidimi, kwaza ukukhanya kwathi chapha phezu kwabo, banikwa ilungelo lokunyula ubomi okanye ukufa. Abanye banyula ubomi bazimisa ngakwicala elalilindele iNkosi yalo liyigcina yonke imithetho yayo. Isigidimi sesithathu sasiza kuwenza umsebenzi waso; bonke babeza

kucikidwa ngaso, baze abaxabisekileyo babizwe baphume kumahlelo abakuwo onqulo. {IE 94.2}

Igunya elinyanzelayo labashukumisa abathembhekileyo, ekubeni ukubonakalaliswa kwamandla kaThixo kwazisa uloyiko nokukhonkxeka phezu kwezalamane nezihlobo zabo ezingakholwayo ngangokuba zingakhe zithintele, okanye zingabi nawo amandla okubathintela aabo bawevayo amandla oMoya oyiNgcwele esebenza kubo. Isibheno sokugqibela sabhekiswa nakumakhoboka alusizi; aza lawo amhloneleyo uThixo phakathi kwawo azivakalisa iingoma zawo zovuyo olugqithisileyo lwenkululo yawo egcobisayo ezayo*. Iinkosi zawo zazingakwazi ukuwathiba; uloyiko nokukhwankqiswa kwazenza zathi cwaka. Kwenziwa imimangaliso emikhulu, abafayo baphiliswa, nemiqondiso nezimanga zalandelelana nabakholiweyo. UThixo waye kuwo lomsebenzi, waza wonke ongcwele, engoyiki nto ingamhlelayo, walandela izihlabo ezisesazeleni sakhe wazimanya naabo bayigcina yonke imithetho kaThixo; baza basivakalisa ngamandla macala onke isigidimi sesithathu. Ndabona ukuba esi sigidimi siyakuvala sinegunya namandla ayidlula ngaphaya indanduluko yasenzulwini yobusuku. {IE 94.3}

Abakhonzi bakaThixo, bambhathiswe ngamandla avela ngaphezulu, nobuso babo bukhazimla, bubengezela kukuzinikela okungcwele, baphuma baya kusivakalisa isigidimi esiphuma ezulwini. Imiphefumlo eyayithe sa kuwo onke amahlelo onqulo yalusabela ubizo, baza abaxabisekileyo bakhauleziswa ukuphuma kumabandla agwetyiweyo, njengoko uLote wakhauleziswayo ukukhutshwa eSodom ngaphambhi kokutshatyalaliswa kwayo. Abantu bakaThixo bomelezwa bubuqaqauli obuncamisileyo obabuphumle phezu kwabo ngokutyebileyo kakhulu kwabalungiselela ukuba balinyamezele ilixa lokulingwa. Ndeva macala onke isihlwele samazwi, sisithi, “Naalu unyamezelo lwabangcwele; naaba abayigcinayo imithetho kaThixo abanokholo lukaYesu.” IsiTyhilelo 14:12. {IE 95.1}

Isahluko 16—Ukuvalwa Kwenceba

Ndalathiswa phambhili kwixesha esiya kuba sivalwa ngalo isigidimi sesithunywa sesithathu. Amandla kaThixo ayephumle phezu kwabantu bakhe; babe wufezile umsebenzi wabo belindele ilixa elinzima elaliphambhi kwabo. Babe yamkele imvula yamva, okanye amathuba okuphumza, evela ebusweni beNkosi, baza ubunqhina obuphilileyo bavuseleleka. Isigidimi esikhulu sokugqibela sasihlokome kuzo zonke iindawo, saza sabahlongoza sababanga umsindo abemi bomhlaba abangavumanga ukusamkela isigidimi. {IE 96.1}

Ndabona izithunywa zikhauleza zibheka ngapha nangapha ezulwini. Isithunywa esasinezinto zokubhala ethangeni laso sabuya sivela emhlabeni sanika ingxelo kuYesu yokuba umsebenzi waso ufeziwe, nabangcwele babaliwe batywinwa. Ndaza ndambona ke uYesu, owaye lungiselela phambhi kwetyeya enemiThetho eliShumi, esiphosa phantsi isiqhumiselo. Waziphakamisa izandla zakhe, waza wathi ngezwi elikhulu. “Kwenzekile.” Waza wonke umkhosi wezithunywa zezulu zazibeka phantsi izitsaba zazo xa uYesu wayesenza lemvakaliso indilekileyo, ithi, “Lowo ungalungisiyo, ma kasel’ ehlala engalungisi; lowo uyinyhukunyhuku, ma kasel’ ehlala eyinyhuku-nyhuku; nolilungisa, ma kasel’ ehlala ezingcwalisile.” IsiTyhilelo 22:11. {IE 96.2}

Umgwebo wabo bonke wawugqityelwe ubomi okanye ukufa. Logama uYesu wayelungiselela engcweleni, umgwebo wamalungisa afileyo wawuqhubeka, kwaza kwalandela owamalungisa ahleliyo. UKristu wabufumana ubukumkani bakhe, ekubeni elwenzile ucamagushelo lwabantu bakhe wazicima izoono zabo. Ababusi bobukumkani babekhethiwe. Umsitho wemVana wawugqityiwe. Baza ubukumkani, nobukhulu bezikumkani phantsi kwamazulu onke, banikwa uYesu neendlalifa zosindiso, noYesu wayeza kulaula enguKumkani kakumkani, uNkosi kankosi. {IE 97.1}

Xa uYesu wayephuma kwingcwele kangcwele, ndakuva ukukhenkceza kweentsimbhi ezisengubeni yakhe; kwaza kwathi ekumkeni kwakhe, ilifu lobumnyama labagubungela abemi bomhlaba. Ngoko kwa kungekho mlamleli phakathi komntu onetyala noThixo owoniweyo. Logama uYesu wayesemi phakathi koThixo nomntu onetyala, kwa kukho ukuthibeka ebantwini; kodwa akuba eshenxile phakathi kwabantu noYise, ukuthibeka kwasuka waza uSatana wanegunya elipheleleyo phezu kwabo bangaguqukanga. {IE 97.2}

Kwa kungenakwenzeka ukuba izibetho ziphalazwe logama uYesu waye salungiselela engcweleni; kodwa njengokuba umsebenzi wakhe apho ugqityiwe, nocamagushelo lwakhe lugqityiwe, akukho nto yokuwuthintela umsindo kaThixo, uthi ke ugaleleke ngamandla phezu kwentloko engenalukhuselo yomooni onetyala, oludelileyo usindiso wakuthiya ukohlwaywa. Ngelixesha loyikekayo, emva kokuvalwa kokusilamlela kukaYesu, abangcwele babehleli phambhi koThixo ongcwele ngaphandle komlamleli. Umcimbhi ngamnye wawugqityiwe, igugu ngalinye libaliwe. UYesu walibala umzuzwana kwigumbhi lokuqala lengcwele yasezulwini, zaza izoono ezazivunyiwe ngokuya ebe kwingcwele

kangcwele zabekwa phezu koSatana, umqali wesoono, omakathwale isohlwayo sazo*. {IE 97.3}

Se Kusemva Kakhulu! Se Kusemva Kakhulu!

Ndabona ke uYesu ezikhululula iingubo zakhe zobubingeleli enxiba ezona ngubo zakhe zobukumkani. Phezu kwentloko yakhe kwa kukho izitsaba ezininzi, isitsaba phakathi kwesinye isitsaba. Uthe ephahlwe ngumkhosi wezulu, walishiya izulu. Izibetho zazisiwa phezu kwabemi bomhlaba. Abanye babemnyelisa uThixo bemqalekisa. Abanye babalekela kubantu bakaThixo bacela ukuba bafundiswe indlela abangazisaaba ngayo izigwebo zakhe. Kodwa abangcwele babenge nakubenzela nto. Iinyembhezi zokugqibela babeziphalazile, umthandazo wokugqibela obuhlungu wenziwe, umthwalo wokugqibela uthwelwe, nesiyalo sokugqibela sinikiwe. Izwi elimnandi lenceba lalingasayi kuphinda libameme. Xa abangcwele, nalo lonke izulu, lalilunandiphele usindiso Iwabo, babenge nalunandipho bona. Ubomi nokufa kwakubekwe phambhi kwabo. Baninzi aabalangazelela ubomi, kodwa abenza mizamo yakubufumana. Ababunyulanga ubomi, ngoku ke kwa kungekho gazi licamagushelayo lokuhlambhulula abanetyala, kungekho mSindisi unemfesane wokubabongozela acenge esithi, “Kha wenze kuhle, kha umphe ithutyana loo mooni.” Izulu lonke lalimanyene noYesu, xa laliweva lamazwi oyikekayo athi, “Kwenzekile. Kugqityiwe.” Icebo losindiso laliphunyeziwe, kodwa babe mbalwa abanyule ukulwamkela. Kwaza kwathi lakuba izwi elimnandi lenceba lisiya kutshonela, uloyiko nokududuzela kwabangenela abakhohlakeleyo. Ngokucace ngendlela eyoyikekayo baweva amazwi athi, “Se kusemva kakhulu! se kusemva kakhulu!” {IE 98.1}

Aabo babe ngalixabisanga iliZwi likaThixo babekhauleza bebheka ngapha nangapha, bebhadula besuka kolulwandle besiya koluya, besuka nasentla besiya empumalanga, befuna iliZwi likaThixo. Sathi isithunywa, “Abasayi kulifumana. Kukho indlala emhlabeni; ingeyiyo indlala yesonka, na kunxanwa kokunxanela amanzi, kodwa olo lokufuna ukuva amazwi eNkosi. Yintoni na ababengeze banikela ngayo ngenxa yelizwi nje elinye lokukholiseka elivela kuThixo! kodwa hayi, ma balambhe banxanwe njalo. Imihla ngemihla baludela usindiso, baxabisa ubutyebi behlabathi neziyolo zehlabathi ngaphezu kwabo nabuphina ubutyebi basezulwini okanye isicengo. Bamcekisile uKristu babadela abangcwele bakhe. Onyhuku-nyhuku ma kasel’ ehlala enyhuku-nyhuku ngonaphakade.” {IE 99.1}

Abaninzi babakhohlakeleyo baba nomsindo kakhulu bakuba bethuthunjiswa ziziqhamo zezibetho. Wawungumbono wentlungu eyoyikekayo. Abazali babe bangcikiya ngokukrakra abantwana babo, nabantwana bengcikiva abazali babo, abazalwana oodade wabo, noodade abanakwabo. Izijwili zezikhalo ezikhulu, zazivakala macala onke, ezithi, “Nguwe lo wandithintelayo ukuba ndingayamkeli lenyaniso enge yandisindisa kwelilixa loyikeka kangaka.” Abantu babajikela abafundisi babo benentiyo ekrakra babangcikiva, besithi, “Anisiyalanga. Nasixelela ukuba lonke ihlabathi liza kuguquka, nadanduluka nisithi, Uxolo,

uxolo, ukuthulisa konke ukoyika okwakufika. Anisixelelanga ngaleyure; naza nathi aabo basiyalayo ngayo nababalela ukuba bangamageza enkolo nabantu abakhohlakeleyo, abaza kusitshabalalisa.” Kodwa ndabona ukuba abafundisi abafundisi abawusabanga umsindo kaThixo. Ukuthuthunjelwa kwabo kwakuphindwe kalishumi koko kwabantu babo. {IE 99.2}

Isahluko 17—Ixesha Lembhandezelo kaYakobi

Ndababona abangcwele bezishiya izixeko neelali behlanganisana beba ngamaqelana, behlala kwezona ndawo zizodwa. Izithunywa zezulu zabagcina ngokutya nangamanzi, logama abangendawo babe bandezelekile kukulambha nalunxano. Ndaza ndababona ke abantu abaphambhili bomhlaba bebhunga kunye, noSatana nezithunywa zakhe ziphithizela phakathi kwabo. Ndabona umbhalo, iziyalezo zawo zisasazwa kwiindawo ngendawo zelizwe, ezinika imiyalelo yokuba xa abangcwele bengavumi ukuyilahla lenkolo yabo iyodwa, bayeke ukuyigcina iSabata, bagcine umhla wokuqala we-veki, abantu bakhululekile emva kwexesha elithile ukuba bababulale. Kodwa ngaleyure yokulingwa abangcwele babezolile bepholile, bethembhele kuThixo beyame ngedinga lakhe lokuba uya kuyivelisa indlela yokusinda kwabo. {IE 100.1}

Kwezinye iindawo, ngaphambhi kwexesha lokusetyenziswa komyalelo lowo, abangendawo babahlasela abangcwele ukuba bababulale; kodwa izithunywa zezulu zizimilise okwamadoda okulwa zabalwela. USatana wayelangazelela ukuba nalo ilungelo lokubatshabalalisa abangcwele bOsenyangweni, kodwa uYesu waziyalela izithunywa za

khe ukuba zibakhusele. UThixo wayeza kuzukiseka ngokwenza umnqophiso kunye naabo bawugcinileyo umthetho wakhe, ebusweni babahedeni ababangqongileyo; noYesu wayeza kuzukiseka ngokubanyusela ezulwini, bengakubonanga ukufa, abathembhekileyo, abalindileyo ebekukudala kangaka bemlangazelela. {IE 100.2}

Kungabanga kudala ndababona abangcwele besentlungwini enkulu yasengqondweni. Babangathi baraqiwe ngabemi abangendawo bomhlaba. Inkangeleko yonke yokuma kwezinto yayichasene nabo. Abanye baqala boyikela ukuba uThixo ekugqibeleni ubashiyile ukuba batshabalale ezandleni zabangendawo. Kodwa ukuba amehlo abo ebengavulwayo, babe ngazibona beraqwe zizithunywa zikaThixo. Emva koku kulandele isihlwele sabangendawo abanomsindo, kwaza emva kwaso kwalandela inyambhalala yezithunywa ezikhohlakeieyo, zibafunza abangendawo ukuba bababulale abangcwele. Kodwa ngaphambhi kokuba baye kufika ebantwini bakaThixo, abangendawo babemelwe kukudlula kuqala kwiqela lezithunywa ezinamandla, ezingcwele. Oku ke kwa kungenakwenzeka. Izithunywa zikaThixo zazi banyanzela ukuba bahlehle, zizinyanzela kananjalo ukuba zihlehle izithunywa ezikhohlakeieyo ezazibaraqile zibafunza. {IE 101.1}

Ukulilela Ukuhlangulwa

Le yayi yiyure yentlungu eyoyikekayo nencamisileyo kwabangcwele. Imini nobusuku balilela kuThixo ukuba abahlangule. Enkangelekweni yangaphandle, yayingekho indlela yokusinda kwabo. Abangendawo babe sebe qalisile ukuqhayisa, bedanduluka besithi, “Kungani na ukuba uThixo wenu anganihlanguli ezandleni zethu? Ngani na ukuba ningenyuki nisindise ubomi benu?” Kodwa bona abangcwele ababananzanga nganto. NjengoYakobi, babezamana noThixo. Izithunywa zazilangazelela ukubahlangula, kodwa

zazimelwe kukulinda ithutyana; abantu bakaThixo bamelwe kukuyisela indebe babaptizwe ngobaptizo. Izithunywa zezulu, ngokuthembheka ekuthenjweni kwazo, zaphikela ukubagcina. UThixo wayengaz' ukuliyeka igama lakhe ligculelwe phakathi kwabahedeni. Ixesha lalisel' isondele lokuba awabonakalalise amandla akhe amakhulu abahlangule abangcwele ngendlela ezukileyo. Ngenxa yozuko lwegama lakhe wayeza kuhlangula ngamnye waabo bamlindelayo ngenyameko nabamagama abhalwe encwadini. {IE 101.2}

Ndalathiswa emva kuNowa othembhekileyo. Yakuba inile imvula noNogumbhe efikile, uNowa nosapho lwakhe babe sebengene emkhombheni, noThixo wabavalela ngaphakathi. UNowa waye bayale ngokuthembhekileyo abemi behlabathi laphambhi koNogumbhe, logama bona bahlekisa bagculela ngaye. Kwaza kwathi, akuba amanzi enyuka ewugubungela umhlaba, nomnye emva komnye beraxwa ngamanzi, bawubona umkhombhe, lo babewenze intlekisa enkulu, udada ukhuselekile phezu kwamanzi, umkhusele uNowa othembhekileyo kunye nosapho lwakhe. Ndabona ke ukuba abantu bakaThixo kwangalendlela, abaliyalayo ngokuthembheka ihlabathi ngomsindo wakhe ozayo, baya kuhlangulwa. UThixo akabavumelanga abangendawo ukuba babatshabalalise aabo babelindele ukunyuselwa ezulwini abangavumanga ukuwuthobela umyalelo weramncwa okanye ukwamkela uphau lwalo. Ndabona ukuba xa abangendawo babevunyelwe ukuba bababulale abangcwele, uSatana nawo wonke umkhosi wakhe okhohlakeleyo, kwa nabo bonke abamthiyileyo uThixo, babeya kwaneliswa. Hayi ke, luloyiso olungakanani ange waba nalo uSatana ukuba ebe namandla, kwidabi lokugqibela, phezu kwaabo ababe kulindele ithuba elide kangaka ukumbona lowo uthandekileyo kubo! Aabo babegculela ngoluvo lokunyuka kwabangcwele baya kukubona ukubakhathalela kukaThixo abantu bakhe bakubone nokuhlangulwa kwabo okuzukileyo. {IE 102.1}

Xa abangcwele babezishiya izixeko neelali, basukelwa ngabangendawo, ababefuna ukubabulala. Kodwa amakrele awayephakanyiselwe ukubulala abantu bakaThixo awa aphuka okwendiza. Izithunywa zikaThixo zabakhusela abangcwele. Xa babelila imini nobusuku belilela inkululo, ukulila kwabo kwaya kufika phambhi koYehova. {IE 103.1}

Isahluko 18—Ukuhlangulwa Kwabangcwele

Kwa kusenzulwini yobusuku ixesha uThixo aanyula Iona ukuhlangula abantu bakhe. Xa abangendawo babegculela macala onke kubo, ngesiquphe ilanga lavela, likhanya ngamandla alo onke, yema inyanga. Abangendawo bawukhangela lombono bekhwankqisiwe, ekubeni bona abangcwele bayikhangela ngovuyo olundilekileyo imiqondiso yokuhlangulwa kwabo. Imiqondiso nezimanga zalandelelana ngokukhauleza. Into yonke yaba ngathi iphumile emgaqweni wayo wemvelo. Imilambho yapheza ukubaleka. Amafu angqingqwa, amnyama enyuka anqhubana. Kodwa kwa kukho ibalana elinye elicacileyo lobuqaqauli obuhleliyo, ekwaphuma kulo izwi likaThixo lifana namanzi amaninzi, lawazama-zamisa amazulu nomhlaba. Kwaba kho inyikima enkulu. Amanchwaba avuleka, baza aabo bafela enkolweni phantsi kwesigidimi sengelosi yesithathu, beyigcina iSabata, baphuma emandlalweni yabo yothuli, bezukisiwe, ukuba beve umnqophiso woxolo uThixo a wayeza kuwenza kunye naabo bawugcinileyo umthetho wakhe. {IE 104.1}

Isibhaka-bhaka savuleka sabuya savaleka sidubekile. Iintaba zagetyeza okwengcongolo emoyeni zikhupha amatye arabaxa macala onke. Ulwandle Iwabila okwembhiza lwakhupha amatye lwawaphosa emhlabeni. Kwaza kwathi akuba uThixo ewuxelile umhla neyure yokuza kukaYesu wawuvakalisa nomqophiso ongunaphakade nabantu bakhe, wathetha intetho yanye, waza wanqumama, logama amazwi akhe ayezongoma ewutyhu-tyha wonke umhlaba. USirayeli kaThixo wema amehlo abo bewathe nzo phezulu, bephula-phula amazwi xa ayephuma emlonyeni kaYehova ezongoma ewutyhutyha wonke umhlaba ngokungathi zezona zandi ziphakamileyo zeendudumo. Kwa kundilekile ngokoyikekayo. Ekupheleleni kwentetho nganye abangcwele badanduluka besithi, “Uzuko! Haleluya!” Ubuso babo babubanekiwe bubuqaqauli bukaThixo, baza babengezela bubuqaqauli njengoko babunjalo ubuso bukaMoses ukuhla kwakhe evela eSinayi. Abangendawo ababanga nakubakhangela ngenxa yobuqaqauli babo. Kwaza kwathi yakuba intsikelelo engenasiphelo ivakalisiwe phezu kwaabo baamhlonelayo uThixo ngokuyigcina ngcwele iSabata yakhe, kwaba kho indanduluko enkulu yoloyiso phezu kweramncwa naphezu komfanekiso walo. {IE 104.2}

Waqalisa ke umnyaka wentlokoma, xa umhlaba wawuza kuphumla. Ndalibona ikhoboka elinentloneloThixo liphakama ngoloyiso nangokuvuyelela, liwavuthulula amakhamandela abe likhonkxile, logama inkosi yalo ekhohlakeleyo yayidubekile ingayazi into engayenzayo, kuba abangendawo babengenakuwaqonda amazwi ezwi likaThixo. {IE 105.1}

Ukuza Kwesibini KukaKristu

Kungabanga kudala kwabonakala ilifu elikhulu elimhlophe, ekwakuhleli kulo uNyana womntu. Ukubonakala kwalo okokuqala kude, elilifu lakhangeleka ngathi lincinane kakhulu. Isithunywa sathi ngumqondiso woNyana womntu. Lakuba lisondela emhlabeni, saba nokububona ubuqaqauli obuncamisileyo nobungangamsha bukaYesu xa wayekhwele

kulo esiza kweyisa. Isihlwele sezithunywa ezingcwele, zinezitsaba ezikhanyayo, ezibengezelayo phezu kweentloko zazo, zampheleka endleleni yakhe. {IE 105.2}

Akukho ntetho ingabuchazayo ubuqaqauli balombono. Ilifu eliphilileyo lobungangamsha nobuqaqauli obungadlulwa nto laya lisondela ngokusondela, saba nokusibona ngokucacileyo isiqu esibukekayo sikaYesu. Waye ngathwele isitsaba sameva, kodwa kwa kuhleli isitsaba sobuqaqauli phezu kwebunzi lakhe. Engutyeni yakhe nasethangeni lakhe kwakubhalwe igama, elithi, Kumkani kakumkani, noNkosi kankosi. Ubuso bakhe babubengezela njengelanga emini emaqanda. Amehlo akhe enjengelangatye lomlilo, neenyawo zakhe zifana nobhedu olubengezelayo. Izwi lakhe lalifana nezinto ezininzi zokuvuma. Umhlaba wangcangcazela phambhi kwakhe, amazulu afingeka, njengencwadi esongiweyo; zathi zonke iintaba neziqithi zasuswa ezindaweni zazo. “Bathi ookumkani bomhlaba, namanene, nezityebi, nabathetheli-waka, nabanamandla, namakhoboka onke, nabakhululekileyo bonke, bazifihla emiqolombheni nasemaweni eentaba. Bathi kwiintaba nakumawa, Siweleni, nisifihle ebusweni balowo uhleli phezu kwetrone, nasengqumbheni yemVana; ngokuba ufikile umhla omkhulu wengqumbho yayo; ngubani na ke onako ukuma?” IsiTyhilelo 6:15-17. {IE 106.1}

Aabo kwixeshana nje elincinane eiidluleyo babeza kubabulala abantwana bakaThixo abathembhekileyo bangabikho emhlabeni, babona ngoku ubuqaqauli bukaThixo buphumle phezu kwabo. Kwaza kwathi phakathi kwako konke ukunkwantya kwabo baweva amazwi abangcwele evuma ingoma emnandi ethi, “Yabona, lo nguThixo wethu; be sithembhele kuye, ukuba asisindise.” Isaya 25:9. {IE 106.2}

Uvuko Lokuqala

Umhlaba wazanya-zanyiswa ngamandla xa uNyana kaThixo wayebabiza ukuba baphume abangcwele abaleleyo. Balusabela ubizo baphuma bambhathiswe ukungafi okunobuqaqauli, bedanduluka besithi, “Uloyiso, uloyiso, phezu kokufa nenchwaba! Luphi na, kufa, ulwamvila lwakho? Luphi na, hadesi, uloyiso lwakho?” (Bona 1 kwabaseKorinte 15:55). Bandula ke abangcwele abasaphilayo kwa kunye nabavuswe ekufeni bawaphakamisa amazwi abo ngendanduluko ezingileyo yoloyiso. Loo mizimbha eyaya enchwabeni ithwele iimpau zesifo nokufa yavuka inempilo nokomelela kokungafi. Abangcwele abaphilileyo benziwa ngakumbhi ngesiquphe, ngephanyazo, baxwilelwa phezulu kunye nabavusiweyo, baza kunye bayikhaulela iNkosi esibhaka-bhakeni. Awu, yintlangano ezuke kangakananina le! Izihlobo ezazahlulwe kukufa zamanyana, zingasayi kuze zibuye zahlukane ngonaphakade. {IE 107.1}

Kwicala ngalinye lalenqwelo yelifu kwa kukho amaphiko, nangaphantsi kwayo kwa kukho amavili aphilileyo; kwaza kwathi xa inqwelo inyuka isinga ezulwini, amavili adanduluka esithi, “Uyingcwele,” aza namaphiko, ekuphaphazeleni kwawo, athi, “Uyingcwele,” saza isihlwele sezithunywa ezingcwele ezaziraqe ilifu zadanduluka ngezwi elikhulu zisithi, “Uyingcwele, uyingcwele, Yehova, Thixo wemikhosi!” Baza abangcwele

abaselifini badanduluka besithi, “Uzuko! Haleluya!” Yaza inqwelo yasinga phezulu emZini oNgcwele. Ngaphambhi kokuba bangene kuwo umzi, abangcwele balungiswa bamiswa bambhombhone ngokufezekileyo, uYesu esesazulwini. Wayemi evelelo ngamagxa nentloko kubo bonke abangcwele nezithunywa zezulu. Isithomo sakhe esinobungangamsha nobuso bakhe obubukekayo babunokubonwa ngabo bonke kuloo mbhombho-ne. {IE 107.2}

Isahluko 19—Umvuzo Wabangcwele

Ndaza ndabona iqela elikhulu lezithunywa zezulu zisiza zivela emzini lowo ziphethe izitsaba ezinobuqaqauli— isitsaba songcwele ngamnye, sinegama lakhe libhaliwe kuso. Akuba uYesu ezibizile izitsaba, izithunywa zazinikela kuye, waza ngesandla sakhe sokunene uYesu othandekayo wazibeka izitsaba phezu kweentloko zabangcwele. Kwa ngayo lendlela izithunywa zeza neehadi, waza uYesu wazinikela nazo kwabangcwele. Izithunywa eziphetheyo zahlabela, kwaza kwalandela amazwi onke enyusa indumiso yombulelo novuyo, zaza zonke izandla zazichwetha ngobuchule iintambho zeehadi, zatsho ngengoma evanayo emyoli negqibeleleyo. {IE 108.1}

Ndambona ke uYesu elikhokela ibandla elisindisiweyo ukuya esangweni lomzi. Walibambha isango walivula ngezo-hinges zibengezelayo waziyalela iintlanga ezakugcinayo ukunyaniseka ukuba zingene. Ngaphakathi emzini apho kwa kukho yonke into yokutyebisa iliso. Macala onke babona ubuqaqauli obutyebileyo. Waza uYesu wabakhangela abasindisiweyo bakhe; ubuso babo babubengezela bubuqaqauli; waza akuba ewathe nzo amehlo akhe athandekayo phezu kwabo, wathi, ngezwi lakhe elimnandi, elifana nengoma, “Ndiyakubona ukwaphuka komphefumlo wam, ndanelisiwe. Obubuqaqauli butyebileyo bobenu ukuba nibuxhamle ngonaphakade. Iintsizi zenu ziphelile. Akusayi kuba sabakho kufa, nakulila nasinqhala, akusayi kuba sabakho nantlungu.” Ndawubona umkhosi wabasindisiweyo uziphosa phantsi izitsaba zawo ezibengezelayo ezinyaweni zikaYesu, baza bathi, sakuba isandla sakhe esinothando sibaphakamisile, bazikrweca ihadi zabo zegolide balizalisa izulu lonke ngentsholo emnandi nangeengoma zemVana. {IE 108.2}

Ndaza ndambona uYesu ebakhokelela kumthi wobomi abantu bakhe, saza kwakhona saliva izwi lakhe elimnandi, elimyoli ngaphezu kwayo nayiphina intsholo eyakha yavakala ezindlebeni zabantu abanokufa, lisithi, “Amagqabi alomthi ngawokuphilisa iintlanga. Yidlani nonke kuwo.” Kuwo umthi lowo wobomi kwa kukho iintlobo-ntlobo zeziqhamo, ababe nokudla kuzo abangcwele ngokukhululekileyo. Phakathi emzini apho kwakukho itrone eyeyona ibengezelayo, ekwaphuma kuyo umlambho ongcwengileyo wamanzi obomi, ufana ne-kristale. Kwicala ngalinye lomlambho kwa kukho umthi wobomi, kwaye ezindongeni zomlambho kukho eminye imithi ethwala iziqhamo ezilungele ukudliwa. {IE 109.1}

Intetho ibuthathaka kwaphela ukuba ingazama nokuzama oku ukunika ingcaciso ngezulu. Wakuba lombono usithi tyaba phambhi kwam, ndiziva ndisuke ndaba njengophelelweyo kukukhwankqiswa. Ndikhwankqisiwe njalo ke bobubuhle bungadlulwa nto nobuqaqauli obuncamisileyo, ndilubeka phantsi usiba lwam, ndimemelele ndisithi, “Bonani uthando olungaka! luthando olumangalisa njani na!” Eyona ntetho iphakamileyo iyoyiswa kukubuchaza ubuqaqauli bezulu okanye ubunzulu obungenamlinganiso bothando lomSindisi. {IE 109.2}

Isahluko 20—Iminyaka Eliwaka

Ingqalelo yam kwakhona yatsalelwa emhlabeni. Abakhohlakeleyo babetshatyalalisiwe, nezidumbhu zabo zithe gangalala phezu kobuso bomhlaba. Umsindo kaThixo kwizibetho ezisixhenxe zokugqibela wawuthululelwe phezu kwabemi bomhlaba, wababanga ukuba bazilume iilwimi zabo ngenxa yeentlungu bamqalekise noThixo. Abalusi ababuxoki babe ngabona utsazele kubo ngokukodwa umsindo kaYehova. Amehlo abo ayedlekile emakrolomeni awo, neelwimi zabo zidlekile emilonyeni yabo, bemi ngeenyawo zabo. Emva kokuba abangcwele bekhululwe lizwi likaThixo, isihlwele sabangendawo sajikelana ngomsindo. Umhlaba waba ngathi ufikelwe ngunogumbhe wegazi, nezidumbhu zaqalela kwelinye icala lawo zesa kwelinye. {IE 110.1}

Umhlaba wafana nentlango engumqwebedu. Izixeko neelali, ezazizanya-zanyiswe yinyikima, zaba zimfumbha. Iintaba zazi shenxisiwe ezindaweni zazo kwasala imiwonyo emikhulu. Amawa arabaxa, akhutshwa lulwandle, okanye akrazuka emhlabeni ngokwawo, asasazeka phezu komhlaba wonke. Imithi emikhulu yayidonyulwe neengcambhu yaphoswa phezu komhlaba. Laliza kuba lapha ke ikhaya likaSatana kunye nezithunywa zakhe iminyaka eliwaka. Uyakuvalelwa apha, ukuba azule enyuka esihla phezu kobuso bomhlaba owonakeleyo abone iziqhamo zokuwuvukela kwakhe umthetho kaThixo. Ithuba leminyaka eliwaka uya kuba nako ukuxhamla iziqhamo zesiqalekiso awasibangayo. {IE 110.2}

Emiselwe umda apha kulomhlaba kuphela, akayi kuba nalo ilungelo lokuya kwamanye amazwe, aye kuhenda akhathaze aabo bangazange bawe. Ngalo elithuba uSatana ubandezeleka ngokunamandla. Ukususela ekuweni kwakhe imikhwa yakhe ekhohlakeleyo yaba soloko isebenza. Kodwa ngoku uya kuphangwa amandla akhe ashiywe ukuba akhe acamngce ngecala alisebenzileyo ukususela ekuweni kwakhe, aze akhangele phambhili ngokuthuthumela nangokoyika kwikamva eloyikekayo, xa eya kohlwaywa ngenxa yayo yonke inkohlakalo ayenzileyo ohlwaywe ngenxa yazo zonke izoono azibange ukuba zenziwe. {IE 111.1}

Ndeva iindanduluko zoloyiso ziphuma kwizithunywa nakwabasindisiweyo ezaba ngathi zezezinto ezikhalayo zengoma ezingamawaka-waka, kuba babe ngasayi kuba sakhathazwa balingwe kwakhona nguSatan nangenxa yokuba abemi bamanye amazwe behlangulwe bona ebukhweni bakhe nasezihendweni zakhe. {IE 111.2}

Ndaza ndabona iitrone, uYesu nabasindisiweyo behleli phezu kwazo; baza abangcwele baba ngookumkani nababingeleli bakaThixo. UKristu, kunye nabantu bakhe, bagweba abakhohlakeleyo abafileyo, bethelekisa izenzo zabo neNcwadi yomThetho, iliZwi likaThixo, bewugqiba umcimbhi ngamnye ngokwezenzo ezenziwe ngomzimbha. Baza balinganisela kwabangendawo isabelo sesohlwayo sabo, ngokwemisebenzi yabo, sabhalwa ecaleni kwamagama abo encwadini yokufa. USatana naye kunye nezithunywa zakhe bagwetywa nguYesu nabangcwele bakhe. Isohlwayo sikaSatana sazidlula ngokukhulu

zonke ezo zaabo waye bakhohlisile. Ukuthuthunjiswa kwakhe kwakuza kukudlula okwabanye bonke ngangokuba kungabi nakuthelekiswa nako. Emva kokuba bonke aabo waye bakhohlisile betshabalele, uSatana waye saza kuphila abandezeleke ngokungaphezulu. {IE 111.3}

Emva kokuba kugqityiwe ukugwetywa kwabangendawo, ekupheleni kweminyaka eliwaka, uYesu waphuma esixekweni, baza abangcwele kunye nokrozo lomkhosi wezithunywa zezulu bamlandela. UYesu wehlela phezu kwentaba enkulu, eyathi, nje ukuba iinyawo zakhe ziyichukumise, yacandeka phakathi yaba sisihlambho esikhulu. Sakhangela phezulu ke sawubona umzi omkhulu omhle, uneziseko ezilishumi elinazibini namasango alishumi elinamabini, emathathu kwicala ngalinye, kukho isithunywa sezulu kwisango ngalinye. Sadanduluka sisithi, “Umzi! umzi omkhulu! Uyeza uhla uvela kuThixo ezulwini!” Wehla ke unabo bonke ubuhle bawo nobuqaqauli bawo obubengezelayo, wazinza kweso sihlambo sikhulu uYesu awaye silungisele wona. {IE 112.1}

Isahluko 21—Uvuko Lwesibini

Wandula ke uYesu kunye naso sonke isihlwele sezithunywa ezingcwele, nabo bonke abangcwele abasindisiweyo, bawushiya umzi. Izithunywa zamphahla umPhathi wazo zampheleka endleleni yakhe, saza isihlwele sabangcwele abasindisiweyo salandela. Kwaza, ngobungangamsha obuhlasimlisayo, oboyikekayo, uYesu wababiza abakhohlakeleyo abafileyo ukuba bavuke; baza bavuka bese naloo mizimbha ibuthathaka, inesifo eyaya emanchwabeni. Babe ngumbono onjani! Kuvuko lokuqala bonke bavuka benemizimbha enokungafi, kodwa kolwesibini iimpau zesiqalekiso zazibonakala kubo bonke. Ookumkani nezikhulu zomhlaba, amavimbha nabaphantsi, abafundileyo nabangafundanga, bavuka kunye. Bonke bayambona uNyana womntu; naloo madoda kanye aamdelayo amgculela, abeka isitsaba sameva ebunzini lakhe elingcwele ambetha ngengcongolo, ayambona ekubo bonke ubungangamsha bobukumkani bakhe. Aabo bamtshicelayo ngeyure yokulingwa kwakhe ngoku baya kuphepha ukukhangela kwakhe okugqobozayo nokubengezela kobuqaqauli bobuso bakhe. Aabo baabethelela izikhonkwane ezandleni nasezinyaweni zakhe ngoku bayawakhangela amanxeba okubethelelwa kwakhe. Aabo bamhlabayo ngekrele ecaleni lakhe ngoku bayawabona amanxeba enkohlakalo yabo emzimbheni wakhe. Kwaye bayamazi ukuba ukwanguye kanye lowa babembethelela emnqamlezweni begculela ngeentlungu zokufa kwakhe. Kwalandela ke isijwili esinye esizingileyo esibuhlungu, xa babebaleka besiya kuzifihla ebusweni boKumkani kakumkani noNkosi kankosi. {IE 113.1}

Bonke baafuna ukuzimela emaweni, ukuba bazikhusele kubuqaqauli oboyikekayo balowo ababekhe bamcukuceza. Baze bathi, besindekile behlungisiwe bubungangamsha nobuqaqauli bakhe obuncamisileyo, bathi ngamxnelo mnye bawaphakamisa amazwi abo, bathi ngokucace ngokoyikekayo, “Ma kabongwe lo uzayo egameni leNkosi!” {IE 114.1}

Andule ke uYesu kunye nezithunywa ezingcwele, elandelwa ngabo bonke abangcwele, babuyele kwakhona emzini, zibe izijwili ezikrakra zabangendawo abagwetyiweyo zisizalise isibhaka-bhaka. Ndabona ke ukuba uSatana wawuqalisa kwakhona umsebenzi wakhe. Wahambha-hambha phakathi kwababusi bakhe wabomeleza ababuthathaka, wabaxelela ukuba yena nezithunywa zakhe banamandla. Walatha kwizigidi ezingenakubalwa zabavuswe ekufeni. Kwa kukho kubo amagora omeleleyo nookumkani ababe ngamachule agqibeleleyo emfazwe awoyisa izikumkani. Kwa kukho neengxilimbhela ezinamandla namadoda akhaliphileyo angazange alahlekwe mfazwe. Waye lapho uNapoleon onekratshi nonebhongo, owazingcangcazelisayo izikumkani ngokubonakala kwakhe. Ayemi apho amadoda azithomo ziphakamileyo nankangeleko indilekileyo awaye wele emfazweni esafuna uloyiso. {IE 114.2}

Ekuphumeni kwabo emanchwabeni abo, baqalisa ukucinga kulaa ndawo bagqibela kuyo ekufeni kwabo. Base kwanaloo mnqweno wokoyisa owawubalaula ngaphambhi kokuba bafe. USatana uyabhunga nezithunywa zakhe, alandelise ngaabo kumkani nabeyisi namadoda anamandla. Uya wuhlola ke lomkhosi mkhulu, abaxelele ukuba iqela elisemzini

ngaphakathi lincinane libuthathaka, nokuba banganyuka bawuthabathe, babakhuphele ngaphandle abemi bawo, bube bobabo ubutyebi bawo nobuqaqauli bawo. {IE 114.3}

USatana uyaphumelela ekubakhohliseni, baze bonke bazilungiselele imfazwe kwa oko. Maninzi amadoda angamachule kulomkhosi mkhulu, enza ke zonke iintlobo zezixhobo zemfazwe. Sathi ke esi sihlwele sikhokelwe nguSatana, safunzela phambhili. Ookumkani namagora aalandela kufuphi kuSatana, saza isihlwele salandela ngasemva singamaqela ngamqela. Iqela ngalinye linenkokeli yalo, kugcinwe ulungelelwano ekuhambheni kwabo phezu kobuso bomhlaba obonakeleyo besinga kuMzi oNgcwele. UYesu walivala isango lomzi, waza lomkhosi mkhulu wawuraula, wazimisa ngokulungele imfazwe, ulindele idabi elinzima. {IE 115.1}

Isahluko 22—Ukuthweswa KukaKristu Isitsaha

Ngoku ke uKristu uya bonakala kwakhona phambhi kweentshaba zakhe. Kude phezulu komzi, phezu kwesiseko se-golide ekhazimlisiweyo, kukho itrone ephakamileyo nenyusiweyo. Phezu kwayo letrone kuhleli uNyana kaThixo, macala onke kuye ngababusi bobukumkani bakhe. Igunya nobungangamsha bukaKristu akukho ntetho ingabuchazayo, akukho lusiba lungabuzobayo. Ubuqaqauli boYise Ongunaphakade bumgubungele uNyana wakhe. Ukubengezela kobukho bakhe bawuzalisa umzi kwaphuma ngaphandle kwamasango, kwawuzalisa umhlaba wonke ngokuqaqambha kwako. {IE 116.1}

Kufuphi kanye netrone ngaabo babefudula benobushushu emsebenzini kaSatana, kodwa abathi, behlangulwe okwezikhuni emlilweni, bamlandela umSindisi wabo ngokuzinikela okunzulu, nokupheleleyo. Kulandela ke aabo bazigqibelelisayo izimilo zabo esazulwini sobuxoki nokunganyaniseki, aabo bawuhlonelayo umthetho kaThixo xa ihlabathi lobuKristu lalisithi uphuthisiwe, nezigidi, zawo onke amaphakade, ezafela inkolo yazo. Ngaphaya kwaaba naaso “isihlwele esikhulu, ebe kungekho namnye unako ukusibala, siphuma kuzo zonke iintlanga, nezizwe, neelwimi, . . . phambhi kwetrone naphambhi kwemVana, bethiwe wambhu ngeengubo ezinde ezimhlophe, benamasundu ezandleni zabo.” IsiTyhilelo 7:9. Imfazwe yabo iphelile, uloyiso lwabo luzuziwe. Balufezile ugqatso bafikelela emvuzweni. Isebe lesundu elisezandleni zabo luphau loloyiso lwabo, iingubo ezimhlophe ngumfuziselo wobulungisa obungenabala bukaKristu, obubobabo ngoku. {IE 116.2}

Abakhululwa bahlabela ingoma yendumiso ehlokoma iphinde ihlokome kwiingontsi zasezulwini, ethi, “Usindiso kuye uThixo wethu, lowo uhleli phezu kwetrone, nakuyo imVana.” Zize iingelosi neeserafi zithelele ngamzwi azo okudumisa. Njengokuba abakhululweyo bewabonile amandla nolunya lukaSatana, bayaqonda, ngendlela abangazange baqonde ngayo ngaphambhili, ukuba akukho gunya ngaphandle kwelo likaKristu elalinokubenza aboyisi. Kuso sonke eso sihlwele sibengezelayo akukho namnye ulubalela kuye usindiso, ngokungathi boyise ngawabo amandla nangobulungisa babo. Akukho nto ithethwayo ngezinto abazenzileyo okanye abazithwalayo; kodwa umongo wengoma nganye, nentlabiso yendumiso nganye, yayisithi, “Usindiso kuye uThixo wethu . . . nakuyo imVana.” IsiTyhilelo 7:10. {IE 117.1}

Phambhi kobuso babemi bomhlaba nezulu abahlanganiseleneyo kuqhutywa inkonzo yokuthweswa isitsaba okokugqibela koNyana kaThixo. Waza ngoku, ambhathiswe ngobungangamsha obongameleyo, nangegunya, uKumkani kakumkani wavakalisa isigwebo kubavukeli bobukumkani bakhe, wenza ngokusesikweni kwaabo bawaphuleyo umthetho wakhe babacinezela abantu bakhe. Uthi umprofeti kaThixo: “Ndabona itrone emhlophe enkulu, nalowo uhleli phezu kwayo, owathi umhlaba nezulu wasaba ebusweni bakhe, azafunyanelwa ndawo ezo zinto. Ndababona abafihleyo, abancinane nabakhulu, bemi phambhi koThixo. Zavulwa iincwadi; kwavulwa nenye incwadi, eyeyobomi; bagwetywa

abafileyo ngokubhaliweyo ezincwadini ezo, ngokwemisebenzi yabo.” IsiTyhilelo 20:11, 12. {IE 117.2}

Nje ukuba iincwadi zengxelo zivulwe, neliso likaYesu libakhangele abangendawo, babanesazela ngaso sonke isoono abasenzileyo. Babona kakuhle kanye apho inyawo zabo zaphuma khona endleleni yobunyulu nobungcwele, nokuba kwa kukude kangakananina apho ikratshi novukelo lwabathwalela khona ekuwaphuleni umthetho kaThixo. Izihendo eziphambukisayo abazikhuthazayo ngokuxhamla isoono, neentsikelelo abazigqwethayo, namaza enceba abawagatyayo ngentliziyo enenkani, engaguqukiyo—zonke ezi zinto zibonakala ngoku ngathi zibhalwe ngamagama omlilo. {IE 118.1}

Umboniso Wempikiswano Enkulu

Phezu kwetrone kubonakalaliswa umnqamlezo; ukuze ngokomfanekiso kubonakale iziganeko zokuhendwa nokuwa kukaAdam, namanyathelo alandelelanayo kwicebo elikulu losindiso. Ukuzalwa okuphantsi komSindisi; ubomi bobuncinane bakhe bokuziphatha okomntu nje nobentobelo; ukubaptizwa kwakhe eJordan; ukuzila ukudla nokuhendwa entlango; ulungiselelo lwakhe Iwasesidlangalaleni, esaneka phambhi kwabantu ezona ntsikelelo zezulu zixabisekileyo; nemihla exinaniswe zizenzo zothando nezenceba, ubusuku bokuthandaza nokulinda eyedwa ezintabeni; amayelenqe ekhwele, nawentiyo, nomona awaba ngumbulelo woncedo lwakhe; intlungu eyoyikekayo, eyimfihlelo yaseGetsemane, phantsi komthwalo ocinezelayo wezoono zehlabathi liphela; ukungcatshelwa kwakhe ezandleni zesihlwele esizaliswe kukuthanda ukubulala; iziganeko ezoyikekayo zoobo busuku: umbanjwa ongachasiyo, eshiyiwe ngabona bathandekileyo kubafundi bakhe, ebhuduzeliswa kwezo zitrato zaseJerusalem; uNyana kaThixo bemmisa ngokuvuyelela phambhi koAnas, emiswa nasendlwini yombingeleli omkhulu, nasenkundleni yamatyala kaPilato, phambhi koHerode oligwala nokhohlakeleyo, kugculelwa ngaye, enyeliswa, ethuthunjiswa, egwetyelwa ukufa—zonke ezi ziganeko ziyaboniswa ngokucacileyo. {IE 118.2}

Ngoku ke phambhi kwesihlwele esinyakazelayo kuboniswa iziganeko zokugqibela: umBandezelwa ononyamezelo ehambha loo ndlela isinga eKalvari; iTshawe lezulu lijinya emthini; ababingeleli abaqwayingileyo neembhuthu-mbhuthu emsinekelayo ihlekisa ngentlungu yokufa kwakhe; ubumnyama obudlule ingqiqo yabantu; umhlaba onyikimayo, namawa akrazukayo, ukuba kuvuleke amanchwaba, ukubalula umzuzu umKhuIuli wehlabathi abunikela ngawo ubomi bakhe. {IE 119.1}

Lo mbono woyikekayo ubonakala kanye njengoko wawunjalo. USatana, nezithunywa zakhe, nababusi bakhe abanamandla okuwufulathela lomfanekiso wokusebenza kwabo. Umenzi ngamnye uyayikhumbhula indawo aayisebenzayo. U-Herode, owabulala iintsana ezimsulwa zaseBetelehem ukuze abe nokutshabalalisa uKumkani wamaSirayeli; uHerodiya onolunya, eliphezu komphefumlo wakhe igazi likaJohane umBaptizi; uPilato obuthathaka, nozithandekisayo; amasoldathi agculelayo, ababingeleli nabaphathi nesihlwele esinogezo

esadanduluka sisithi, “Igazi lakhe ma libe phezu kwethu naphezu kwabantwana bethu” — bonke aba baya bubona ubukhulu betyala labo. Bayazama ngaphandle kwempumelelo ukuzifihla phambhi kobungangamsha bobungcwele bobuso bakhe, obukudlula mpela ukubengezela kobuqaqauli belanga, ekubeni bona abakhululweyo bephosa izitsaba zabo ezinyaweni zomSindisi, besithi, “Wafela mna!” {IE 119.2}

Phakathi kweso sihlwele sisindisiweyo kukho abapostile bakaKristu, ikhalipha uPaulos, uPetros onozondelelo, uJohane othandwayo nozaliswe luthando, nabazalwana babo abantliziyo zinyanisekileyo, nakunye nabo isihlwele esikhulu samafela-nkolo; ekuber.i ngaphandle kweendonga, kunye nazo zonke izinto ezincholileyo nezilisikizi, kwa kukho aabo babe batshutshisa, babafaka entolongweni, bababulala. Naanko uNero ingqanga yesikhohlakali neyobubi, ebonela uvuyo nokuphakanyiswa kwaabo waye bathuthumbhisa, wathi xa bakweyona ntlungu iyeyona inkulu, wanochwayito lobuSatana. Unina wakhe naye wayekhona ukuba asibone isiqhamo sengqeqesho yakhe; ukuba abone imfuza ekhohlakeleyo yesimilo esadluliselwa kunyana wakhe, iinkanuko ezakhuthazwayo zakhiwa yimpembhelelo yakhe nomzekelo wakhe, zathwala iziqhamo zezoono ezalibanga ihlabathi laduduzela. {IE 119.3}

Balapha nabo ababingeleli nabaveleli bobupopi, ababebanga ukuba bazizigidimi zikaKristu, kodwa basebenzisa iindawo zentuthumbho, nemihadi, negoqo lokubulalela befuna ukulaula izazela zabantu bakhe. Balapho oopopi abanekratshi abaziphakamisa ngaphezu koThixo bacamanga ukuwuguqula umthetho wOsenyangweni. Aabo bawo (fathers) bokuzenzela bebandla babe nengxelo amabayinike kuThixo ababengavuyayo bekhe bakhululwa ukuba bangayiniki. Benziwa baqonda ukuba se kusemva ukuba lowo ungumAzi-weento-zonke unekhwele ngomthetho wakhe, engayi kumenza omsulwa lowo unetyala. Bayaqonda ngoku ukuba uKristu uzibandakanya nabantu bakhe ababandezelekileyo; baze bayive intsingiselo yamazwi akhe athi, “Ekubeni neenze njalo nakumnye waaba bazalwana bam bangabona bancinane, neenze njalo nakum.” Mateyu 25:40. {IE 120.1}

Phambhi Kwesihlalo Sokugweba

Bonke abakhohlakeleyo behlabathi bema bemangalelwa phambhi kwesihlalo sokugweba, sikaThixo, ngetyala lokuvukela umbuso wezulu. Kwa kungekho bani wokubathethelela; babe ngenasilandulo; saza isigwebo sokufa okungunaphakade savakaliswa kubo. {IE 120.2}

Kwacaca ngoku kubo bonke ukuba umvuzo wesoono awuyiyo inkululeko yobunene nobomi obungunaphakade, kodwa bubukhoboka, ukonakala, nokufa. Abakhohlakeleyo baya kubona oko balahlekwe kuko ngenxa yobomi babo bovukelo. Uzuko olungunaphakade oluncamise kwaphela baludela bakuba belunikwa; kodwa lwabanjani ukunqweneleka ngoku bakuba belukhangele. “Konke oku,” wakhala usitsho umphefumlo olahlekileyo, “ngendiba ndikuzuzile, kodwa ndaanyula ukuzikhwelelisa kude kum ezi zinto. Awu ukuyobeka

okungekuko! Ndananise ngoxolo, nokonwaba, nembheko ndazuza usizi, nehlazo, nokuncama.” Bonke bayabona ukuba ukuvalelwa kwabo ngaphandle kwezulu kufanelekile. Ngobomi babo bathe, Asithandi ukuba uYesu abe ngukumkani phezu kwethu. {IE 121.1}

Ngokungathi banyangiwe, abangendawo bayakubonela ukuthweswa isitsaba kukaNyana kaThixo. Babona ezandleni zakhe amacwecwe omthetho ongcwele, imimiselo abayidelayo bayaphula. Bayayiva intlokoma yokumangaliswa, neyovuyo neyendumiso ephuma kwabasindisiweyo; kwaza wakuba umsinga wesandi sengoma emyoli uvakala kwizihlwele ezingaphandle komzi, bonke ngazwi nye badanduluka, besithi, “Mikhulu, ingummangaliso imisebenzi yakho, Nkosi, Thixo Somandla; zinobulungisa, ziyinyaniso iindlela zakho, Kumkani wentlanga” (IsiTyhilelo 15:3), baza beziphose phantsi, balinqula iTshawe lobomi. {IE 121.2}

Isahluko 23—Ukufa Kwesibini

USatana wasuka waangothe nkwabalala akububona ubuqaqauli nobungangamsha bukaKristu. Yena owayekhe wayikerubi egqubuthelayo uya khumbhula apho vvawa ebekhona. Iserafii ebengezelayo, “unyana wesifingo;” aathi ukuguquka kwakhe, aathi ukuthotyelwa phantsi kwakhe! {IE 122.1}

USatana uyaqonda ukuba uvukelo lokuzithandela kwakhe lumenze akalifanela izulu. Amandla akhe wawaqeqeshela ukulwa noThixo; ubunyulu, ujolo, nolungelelwano lwasezulwini babuza kuba yintuthumbhiso enkulu kakhulu kuye. Izityholo zakhe ngakwinceba nobulungisa bukaThixo ngoku zithulisiwe. Ungcikivo awazamela ukuluphosa phezu koYehova lwabuyela ngoku lonke phezu kwakhe. Ngoku ke uSatana uyaqubuda phantsi akuvume ukulunga nokubasesikweni kokugwetywa kwakhe. {IE 122.2}

Wonke umbuzo ongenyaniso nobuxoki kulempikiswano indala ucacisiwe. Ubulungisa bukaThixo bumi bugwetyelwe ngokupheleleyo. Phambhi kwehlabathi lonke uyaboniswa umbingelelo omkhulu oweenziwa nguYise nanguNyana ngenxa yomntu. Ilixa lifikile ayithabatha ngalo uKristu indawo yakhe ngokwemfanelo, azukiswe ngaphezu kwazo izilauli namagunya nawo onke amagama abizwayo. {IE 122.3}

Phezu kokuba uSatana enyanzeleke ukuba abuvume ubulungisa bukaThixo, nokuba aqubude phambhi kobongameli bukaKristu, isimilo sakhe sihlala sihleli. Umoya wovukelo, okomsinga onamandla, uyagqabhuka kwakhona. Ethe phithi ingqondo, uzimisela ukungayincami lempikiswano inkulu. Ilixa lifikile ngoku lokuba azilahlele kumzamo wokugqibela wokuchasa uKumkani wezulu. Uyaphoseleka esazulwini sababusi bakhe azamele ukubaphembhelela ngobujora bakhe abavusele emfazweni kwangoko. Kodwa kuyo yonke inyambhalala engenakubalwa ayitsalela eluvukelweni, akukho noko amnye ubuvumayo ubongameli bakhe. Igunya lakhe liphelile. Abakhohlakeleyo bazaliswe kwa yiloo ntiyo ngakuThixo ephembhelela uSatana; kodwa bayabona ukuba akukho thembha emcimbhini wabo, nokuba abanakumoyisa uYehova. Umsindo wabo uyaphembheleleka ngakuSatana nangakwaabo babengabenzeleleli bakhe ekubakhohliseni. Ngoburalarume beedemon bayabajikela, kwalandela ke umbono wembhambhano egqibe lonke elimiweyo. {IE 122.4}

Umlilo Ophuma Ezulwini

Andule ke azaliseke amazwi omprofeti, athi, “Ngokuba uburalarume bukaYehova buphezu kweentlanga zonke, nobushushu bakhe buphezu komkhosi wazo wonke; uzisingele phantsi, uzinikele ekusikweni.” Isaya 34:2. “Uya kubanisela abangendawo imigibe, umlilo, nesulfure, nomoya olulophu, yindebe yabo abayabelweyo.” InDumiso 11:6. Kwehla umlilo uvela kuThixo uphuma ezulwini. Umhlaba uyaqhekeka. Izixhobo ezifihlwe ezinzulwini zawo ziyakutshwa. Amalangatye adlayo ayalephuza ephuma kuwo wonke umwonyo owakhamileyo. Amawa ngokwawo ayatsha. Ifikile imini “evutha njengeziko.” Malaki 4:1.

Iziqalelo ziyatsha zichithakale, nomhlaba nayo imisebenzi ekuwo itshiswe kuthi tu. (2 Petros 3:10.) Umlilo waseTofete ulungiselwe ukumkani, inganga yovukelo, igoqo layo linomlilo neenkuni; “ukuphefumla kukaYehova kuliphembha njengomlambho wesulfure.” Isaya 30:33. Ubuso bomhlaba bubangathi buyimbhumbha enye enyibilikisiweyo—idike elikhulu, elibilayo lomlilo. Lilixa lokugwetywa nokutshatyalaliswa kwabangahloneli-Thixo—“umhla wempindezelo kaYehova, nomnyaka wembhuyekezo, wokuthethelela iZiyon.” Isaya 34:8. {IE 123.1}

Abangendawo bayawamkela umvuzo wabo apha emhlabeni. “Baya kuba ziindiza: ibalenye loo mini izayo, utsho uYehova.” Malaki 4:1. Abanye batshatyalaliswa ngomzuzwana nje, ekubeni abanye bebandezeleka imihla emininzi. Bonke bohlwaywa ngokwemisebenzi yabo. Izoono zamalungisa zibekwe phezu kukaSatana, umqali wenkohlakalo, omehve kukusithwala isohlwayo sazo. * Ngalendlela ke uyakwenziwa ukuba abandezeleke, kungabi kuphela ngenxa yovukelo lwakhe, kodwa kube nangenxa yazo zonke izoono awabanga ukuba abantwana bakaThixo bazenze. Isohlwayo sakhe siya kuba sikhulu lee kwesaabo wabakhohlisayo. Emva kokuba bonke betshabalele aabo babewe ngenxa yeenkohliso zakhe, yena usaya kukhe ahlale abandezeleke ngakumbhi. Kuloo malangatye ahlambululayo, abangendawo bayakutshatyalaliswa ekugqibeleni, ingcambhu nesebe—uSatana ke ingcambhu, nabalandeli bakhe amasebe. Ubulungisa bukaThixo banelisiwe, baze abangcwele nawo wonke umkhosi wezithunywa zezulu ngezwi elikhulu, bathi Amen. {IE 124.1}

Logama umhlaba ugutyungelwe ngumlilo wempindezelo kaThixo, amalungisa ahleli elukhuselweni ngaphakathi kuMzi oNgcwele. Kwaabo babanesabelo kuvuko lokuqala, ukufa kwesibini akunagunya. (IsiTyhilelo 20:6.) Ekubeni uThixo engumlilo odlayo kwabangendawo, ulilanga nengweletshetshe kubantu bakhe. (InDumiso 84:11.) {IE 124.2}

Isahluko 24—Umhlaba Omtsha

“Ndabona izulu elitsha, nomhlaba omtsha; kuba elokuqala izulu nowokuqala umhlaba udlule.” IsiTyhilelo 21:1. Umlilo odla abangendawo uya wuhlambhulula umhlaba. Wonke umzila wesiqalekiso utshayelwe tu. Akukho sihogo sivutha ngonaphakade siyakugcina phambhi kwabakhululwa iziqhamo ezoyikekayo zesoono. Inye kuphela into eseleyo ekhumbhuzayo: umKhululi wethu uya kuhlala ewathwele amanxeba okubethelelwa kwakhe. Phezu kwentloko yakhe enxhweleriweyo, ezinyaweni, nasezandleni, kuphela kweempau ezikhoyo zomsebenzi okhohlakeleyo oweenziwa sisoono. {IE 125.1}

“Wena ke, nqaba ende yomhlambhi, nduli yentombhi enguZiyon, luya kuza lufikelele kuwe olwangaphambhili ulaulo.” Mika 4:8. Ubukumkani obalahleka ngenxa yesoono, uKristu ubuzuzile kwakhona, babe abakhululweyo beza kubudla ilifa kunye naye. “Amalungisa aya kulidla ilifa ilizwe, ahlale kulo ngonaphakade.” InDumiso 37:29. Uloyiko lokulenza ilifa labangcwele likhangeleke njengento ephathekayo lubakhokelele abaninzi ukuba bazenze zibe zizinto zasemoyeni ezonyaniso kanye ezisikhokelela ekuwukhangeleni umhlaba omtsha njengekhaya lethu. UKristu wabaqinisekisa abafundi bakhe ukuba uye kubalungiselela iindawo zokuhlala. Aabo bazamkelayo iimfundiso zeliZwi likaThixo abayi kuba ngabangenalwazi mpela ngokusingisele kwikhaya lasezulwini. Kanti ke noko umpostile uPaulos uthi, “Izinto ezingabonwanga liso, nezingaviwanga ndlebe, nezingathanga qatha entliziyweni yomntu, zizo uThixo awazilungisela aabo bamthandayo.” 1 Korinte 2:9. Intetho yabantu ayanele ukuba ibe nokuwuchaza umvuzo wamalungisa. Uya kwaziwa kuphela ngaabo baya kuwubona. Akukho ngqondo inomda inako ukubuqiqa ubuqaqauli beParadisi kaThixo. {IE 125.2}

E-Baibileni ilifa labasindisiweyo kuthiwa lilizwe. (Hebere 11:14-16.) Apho kulo umAlusi omkhulu uya kuwukhokelela umhlambhi wakhe kumanzi aphilileyo. Umthi wobomi uvelisa iziqhamo iinyanga zonke, namagqabi omthi ngawokusetyenziswa ziintlanga. Kukho imilambho ehlala ibaleka, engcwengileyo njengekristale, nasecaleni kwayo kukho imithi egetyezayo izithunzi zayo ziwa phezu kweendlela ezilungiselwe abakhululwa bakaYehova. Khona apho amathafa athe thabalala enyuka ngokubukekayo abe ziinduli zobuhle, nentaba zikaThixo zizivelise iincopho zazo eziphakamileyo. Kuloo mathafa azaliswe luxolo, ecaleni kwaloo manzi aphilileyo, abantu bakaThixo, ababe ngabahambhi nezibhadu-bhadu ithuba elide kangaka, baya kufumana ikhaya. {IE 126.1}

IJerusalem Entsha

Naantso iJerusalem Entsha, “inobuqaqauli bukaThixo,” isikhanyiso sawo “sifana nelitye elinqabileyo kakhulu, langa lilitye leyaspisi ebengezela njengekristale.” IsiTyhilelo 21:11. Uthi uYehova, “Ndiya kugcoba ngeJerusalem, ndibe nemihlali ngabantu bam.” Isaya 65:19. “Umnquba lo kaThixo unabantu; uya kuhlala nabo emnqubeni, bona babe ngabantu bakhe, yena uThixo abe nabo, enguThixo wabo; azisule uThixo zonke iinyembhezi emehlweni abo,

kungabi saba kho kufa, kungabi saba kho nasijwili, nakukhala, nantlungu; ngokuba izinto zokuqala zigqithile.” IsiTyhilelo 21:3, 4. {IE 126.2}

Emzini kaThixo “akuyi kuba kho busuku khona.” Abakho abaya kufuna okanye abayakunqwenela ukulala. Akuyi kuba kho kudinwa ekwenzeni ukuthanda kukaThixo nasekunikeni indumiso egameni lakhe. Siya kusoloko sisiva ubutsha bentsasa sibe soloko sikude nokuphela kwayo. “Abafuni sibane, nakukhanya kwelanga, ngokuba iNkosi uThixo ibakhanyisela.” IsiTyhilelo 22:5. Ukukhanya kwelanga kuya kushiyiselwa lubengezelo olungaphandli ngokubuhlungu, kodwa olukudlula ngendlela engenamlinganiselo ukubengezela kwemini yethu emaqanda. Ubuqaqauli bukaThixo nobemVana buwuzalisa umzi ongcwele ngokukhanya okungatshi-tshiyo. Abakhululwa bahambha ebuqaqallini obungenalanga bemini engapheliyo. {IE 127.1}

“Andibonanga tempile kuwo, kuba iNkosi uThixo uSomandla nayo imVana yitempile yawo.” IsiTyhilelo 21:22. Abantu bakaThixo banelungelo lokuncokola ngokukhululekileyo noYise kwa noNyana. Ngoku “sikhangela esipilini ngokwamanakanibe.” 1 Korinte 13:12. Sibona umfanekiso kaThixo uthiwe tyaba, ngokungathi kusesipilini, emisebenzini yemvelo nasekusebenzeni kwakhe nabantu; kodwa ngoko siya kumbona ubuso ngobuso, kungekho mkhusane wenza luzizi phakathi kwethu. Siyakuma phambhi kobuso bakhe sibubuke ubuqaqauli bobuso bakhe. {IE 127.2}

Iingqondo ezingenakufa ziya kuyiqwalasela ngovuyo olungenasiphelo imimangaliso yamandla adalayo, neemfihlelo zothando olusindisayo. Akukho lutshaba lukhohlakeleyo lukhohlisayo lokubahendela ekumlibaleni uThixo. Onke amandla aya kwakheka, nawo onke amalungelo ongezwe. Ukufuna ulwazi akuyi kuyidinisa ingqondo okanye kuwaphelise amandla. Khona apho eyona misebenzi mihle iyaqhutywa, nezona njongo ziphakamileyo ziyafikelelwa, nawona mabhongo aphakamileyo aphunyezwe; kanti noko kuya kuvela imiphakamo emitsha ema inyukwe, nezimanga ezitsha ema zibukwe, neenyaniso ezintsha ema ziqondwe, nezinto ezintsha ezifuna amandla engqondo nawomphefumlo nawomzimbha. {IE 127.3}

Kuthi ke yakuba iqengqeleka iminyaka kanaphakade, izise iintyilelo ezityebe ngakumbhi nezinobuqaqauli ngakumbhi zikaThixo nezikaKristu. Njengoko ulwazi luya kuba luqhubela phambhili, luya kuba kwanjalo uthando, nentlonelo, nokonwaba ukukhula. Okukhona abantu befunda ngoThixo, kokukhona baya kuya besibuka ngakumbhi isimilo sakhe. Akuba uYesu ebutyhila phambhi kwabo ubutyebi benkululo nezinto eziphunyeziweyo ezingummangaliso kwimpikiswano enkulu kunye noSatana, iintliziyo zabakhululweyo zibetha ngokuzinikela okongeziweyo, bazibethe iihadi ze-golide ngezandla ezomelele ngakumbhi; aze amazwi azizigidi zezigidi amanyane ekwenzeni intsholo yengoma enamandla yokudumisa. {IE 128.1}

“Kananjalo zonke izidalwa ezisezulwini, naphezu komhlaba, naphantsi komhlaba, naphezu kolwandle, nento zonke ezikwezo zinto, ndaziva zisithi, “Kulowo uhleli etroneni,

nakuyo imVana, ma kube kho ukubongwa, nembheko, nozuko, namandla, kuse emaphakadeni asemaphakadeni.” IsiTyhilelo 5:13. {IE 128.2}

Isoono nabooni azisekno ezo zinto, indalo kaThixo yonke icocekile, nempikiswano enkulu iphelile ngonaphakade. {IE 128.3}

EXTRAS

Isahluko 1—Ukuwa kukaKhwezi

Ukhwezi ezulwini, ngaphambhi kovukelo lwakhe, waye sisithunywa esiphakamileyo nesibekekileyo, elandela ngokubekwa uNyana othandiweyo kaThixo. Inkangeleko yakhe, kwa njengaleyo yezinye izithunywa, yayizolile ibonakalalisa ukonwaba. Ibunzi lakhe lalilide libanzi lisalatha ingqondo enkulu. Indalo yakhe yayigqibelele ; isimo sakhe sibukeka sinobungangamsha. Kwakukho ukukhanya okukodwa ebusweni bakhe buthe tha macala onke kuye bubengezela bubuhle ngaphezu kobo baburaqe ezinye izithunywa; kanti noko uKristu, uNyana othandiweyo kaThixo, waye yincamisa kuwo wonke umkhosi wezithunywa zezulu. Waye mnye noYise ngaphambhi kokuba izithunywa zezulu zidalwe. UKhwezi wammonela uKristu, waza ngokucondobezayo waya ethabatha ilungelo elalilunge kuKristu kuphela. IL 11.1

UmDali omkhulu wawuhlanganisela ndawonye umkhosi wezulu, ukuze athi ebusweni bazo zonke izi-thunywa zezulu anikele imbheko eyodwa kuNyana wakhe. UNyana wayehleli etroneni kunye noYise, saye isihlwele sasezulwini sezithunywa ezingcwele sihlanganisene sibangqongile. UYise wazisa ke ukuba kwakumiselwe nguye ukuba uKristu, uNyana wakhe, alingane naye; ngangokuba naphina apho uNyana akhoyo, kube ngathi kukho yena ngenkqu. Ilizwi loNyana ma lithotyelwe njengelizwi likaYise. Wayemnike uNyana wakhe igunya lokulaula umkhosi wezulu. UNyana wakhe wayeza kusebenzisana naye ngokukodwa kumsebenzi owawulindelekile wokudalwa komhlaba nazo zonke izinto eziphilileyo ezaziza kubakho phezu komhlaba. UNyana wakhe wayeza kuphumeza intando yakhe neenjongo zakhe kodwa angenzi nanye into yedwa. Intando kaYise yayiza kuzalisekiswa kuye. IL 11.2

Ukhwezi wayemmonela emkhwelezela uYesu Kristu. Kodwa ke xa zonke izithunywa ziqubuda kuYesu zivuma ngako oko ubongameli negunya lakhe eliphakamileyo nelungelo lokulaula, waqubuda kunye nazo; noko intliziyo yakhe yayizele ngumona nentiyo. UKristu wayengeniswe ebhungeni elilodwa likaThixo elingamacebo akhe, ekubeni uKhwezi waye ngawazi. Wayengaziqondi, engavunyelwanga kananjalo ukuba azazi iinjongo zikaThixo. U-Kristu ke kodwa wayevunyiwe ukuba uyikumkani yezulu, amandla negunya lakhe lifana nelikaThixo ngenkqu. UKhwezi wacinga ukuba yena usisithandwa ezulwini phakathi kwezithunywa. Wayebekwe kwindawo ephakamileyo kakhulu, kanti ke oku akuzange kudale kuye umbulelo nokunika udumo kumDali wakhe. Wazixhumisela ekuphakameni okungangokukaThixo ngokwakhe. Waziqhayisa ngokuphakama kwakhe. Wayesazi ukuba ubekiwe zizithunywa. Waye nomsebenzi owodwa awenzayo. Wayesondele kumDali omkhulu, yaza imitha engapheliyo yobuqaqauli bokukhanya obugubungele uThixo ongunaphakade bathi tyaba ngokukodwa phezu kwakhe. Wacinga ngoko izithunywa ziyithobela ngako imiyalelo yakhe ngokukhauleza zonwabile. Izambhato zakhe

zazingakhanyi na zizihle? Ngani na ke ngoko ukuba uKristu ahlonelwe ngaphezu kwakhe? IL 12.1

Wesuka endaweni yakhe phambhi kobuso boYise, enganelisekanga ezaliswe kukumonela uYesu Kristu. Eyifihlile eyona njongo yakhe, wawuhlanganisa umkhosi wezithunywa zezulu. Wawandlala umcimbhi wakhe, owawunguye. Njengalowo uhlungisiweyo, wabonisa ikhethe likaThixo ngokunyula uYesu amshiye yena. Wazixelela ukuba ukususela ngoku yonke leya nkululeko imnandi ibixhanyulwa zizithunywa zezulu iphelile. Kuba akumiswanga mlauli na phezu kwazo, ekuza kuthi ukususela ngoku zinyanzeleke ukuba zinikele kuye imbheko yobukhonzi? Wabonisa kuzo ukuba uzihlanganisele ndawonye ukuba aziqinisekise ukuba akasayi kuphinda aluthobele olungenelo lwamalungelo akhe nawazo; nokuba akasayi kuphinda mpela aqubude kuKristu; nokuba uya kuzithabathela imbheko eyayimelwe kukuba inikelwe kuye, kananjalo eya kuba ngumphathi wabo bonke abaya kuzinikela ekumlandeleni nasekuphulaphuleni izwi lakhe. IL 12.2

Kwabakho ingxabano phakathi kwezithunywa zezulu. UKhwezi namavelana akhe babezamela ukuluhlaziya ulaulo lukaThixo. Babe nganelisekanga bengonwabanga ngenxa yokuba babe ngenako ukukhangela ebulumkweni bakhe obungenakuphengululwa baziqonde iinjongo zakhe ekumphakamiseni uNyana wakhe, amsoke ngamandla angenamlinganiselo negunya elingaka. Balivukela igunya loNyana. IL 13.1

Izithunywa ezazithobele zinyanisekile zazama ukusixolisela entandweni yomDali esisithunywa sinamandla sinovukelo. Zasigwebela isenzo sikaThixo sokunika imbheko kuKristu, zaza ngokumbonisa okunamandla zazamela ukumoyisela uKhwezi ekubeni alincitshiswanga iwonga lakhe abenalo ngaphambhi kokuba uThixo avakalise lembheko ayinikele kuNyana wakhe. Zacacisa phandle ukuba uKristu unguNyana kaThixo, owaye kunye naye ngaphambhi kokuba izithunywa zidalwe; kwaye waye soloko emi ngasekunene kukaYise, negunya lakhe lothando olunobulali ukuza kufikelela ngoko lwalungabuzeki ; kananjalo engakhange anikele mithetho engathanga ibe luvuyo lomkhosi wezulu ukuyenza. Zaqinisekisa ukuba ukunikwa kukaKristu imbheko eyodwa evela kuYise, phambhi kwezithunywa, akuzange kuphungule embhekweni eyayisamkelwa nguKhwezi ngaphambhili. Izithunywa zalila. Zazama ngenkathalelo ukumchukumisa ukuba ayilahle lengcamango ikhohlakeleyo anikele intobelo kumDali wazo; kuba ngaphambhili konke kwa kuluxolo nolungelelwano, iyintoni na ke engabangela ukuba kubekho elizwi lokuphongoma nelovukelo? IL 13.2

Waala uKhwezi ukuphulaphula. Wazishiya izithunywa ezithobeleyo nezinenyaniso, ezinyelisa esithi zingamakhoboka. Ezizithunywa, zinyanisekile kuThixo, zema zikhwankqisiwe zakubona ukuba uKhwezi uya phumelela emzameni wakhe wokuxhaya imvukelo. Wazithembhisa ngolaulo olutsha nolulunge ngaphezulu kunolo zinalo, ekuya kuba yinkululeko konke kulo. Inaani elikhulu labonisa injongo yokumamkela abe yinkokeli

nomphathi walo omkhulu. Akuba ebo- na ukuba imizamo yakhe iya phumelela, wazithomalalisa ngokucinga ukuba angazizuzela kwicala lakhe zonke izithunywa, aze ke alingane noThixo ngokwakhe, nezwi lakhe legunya livakale lilaula umkhosi wezulu wonke uphela. Kwakhona izithunywa ezithobeleyo zamyala, zamqinisekisa ukuba siya kuba yintonina isiphumo sako oku ukuba uzingile; nokuba lowo unako ukuzidala izithunywa unako ngamandla akhe ukulibhukuqa lonke igunya lazo aze ngandlela ithile encamisayo ayohlwaye imvukelo yazo yobugagu neyoyikekayo. Ukucinga ukuba isithunywa sezulu singachasa umthetho kaThixo ongcwele njengesiqu sakhe! Zaziyala ezo zinovukelo ukuba zizivingce iindlebe zazo kwiintetho zenkohliso zikaKhwezi, zamcebisa yena nazo zonke ezazichukunyisiwe nguye ukuba ziye kuThixo zikuvume ukoona kwazo ngokuvumela nje ingcamango yokulibuza igunya lakhe. IL 13.3

Zaba zininzi kwezo zathelela kuKhwezi ezafuna ukuliphulaphula icebiso lezithunywa ezithobeleyo ziguquke ekunganelisweni kwazo zamkelelwe kwakhona ekuthenjweni nguYise noNyana wakhe othandiweyo. Umvukeli onamandla wathi uya wazi umthetho kaThixo, ukuba ke angalulamela intobelo yobukhonzi, imbheko yakhe ingasuswa kuye. Akangebuye aphathiswe lomsebenzi wakhe uphakamileyo. Wazixelela ukuba yena kwa kunye nazo sebehambhe kakhulu ukuba bangabuya umva, ngoko ke uya kuyimela into eya kuhla, kuba ukuzithoba elunqulweni lobukhonzi kuNyana kaThixo akayi kuze akwenze oko; waye uThixo engayi kuze axolele, ngoku ke maziyiqinisekise inkululeko yazo zilizuze ngezigalo iwonga negunya ezingalinikwanga ngemfanelo. Kwaba ngalendlela ke awathi uKhwezi, “umthwali-kukhanya,” umabelana nobuqaqauli bukaThixo, umlungiseleli phambhi kwetrone yakhe, ngokukreqa waba ngu-Satana, “umtyholi.”— Patriarchs and Prophets, page 40. IL 14.1

Izithunywa ezithobeleyo zanduluka ngokukhauleza zaya kuNyana kaThixo zamxelela ngoko kuqhubekayo phakathi kwezithunywa zezulu. Zafika uYise ecebisana noNyana wakhe oyintanda, ngendlela eyeyona iya kuzilungela izithunywa ezithobeleyo, elingachithwa ngayo ngonaphakade igunya azithabatheleyo uKhwezi. UThixo ornkhulu waye nako ukumkhahlela phantsi kwa oko amkhuphe ezulwini lomkhohlisi mkhulu; kodwa le yayi ngeyiyo injongo yakhe. Wayeza kubanikela abagwiliki ithuba elilinganayo ukuba bathelekise amandla nobungangamela babo noboNyana wakhe nezithunywa zakhe ezithobeleyo. Kwelidabi isithunywa ngasinye sasiza kuzinyulela icala sibonakale kubo bonke. Kwa kungayi kuhlala kukuhle ukuvumela namnye uzimanye noSatana koluvukelo lwakhe ukuba abuye abe nendawo ezulwini. Zazifunde isifundo sovukelo lwenene ngakumthetho ongaguqukiyo kaThixo, oku ke akunyangeki. Ukuba uThixo wayesebenzise igunya lakhe ukumohlwaya lomvukeli uphambhili, izithunywa ezinganelisekanga zazingayi kubonakalaliswa ; kungoko ke, uThixo wathabatha enye indlela, kuba wafuna ukubonisa kuwo wonke umkhosi wezulu ukwenza kwakhe ngokusesikweni nokugweba kwakhe.

Imfazwe Ezulwini

Esona soono sikhulu kukuvukela ulaulo lukaThixo. Izulu lonke labangathi lidubekile. Izithunywa zahlanganiswa zenziwa amaqela, iqela ngalinye lanesithunywa esiphakamileyo esiphetheyo. USatana wayesilwa nomthetho kaThixo, kuba enebhongo lokuziphakamisa engavumi ukuthobela igunya loNyana kaThixo umphathi omkhulu wezulu. IL 15.1

Wonke umkhosi wezulu wabizwa ukuba uze phambhi koYise, ukuze umcimbhi wazo ngazinye ugqitywe. USatana ngaphandle kweentloni wakuvakalisa ukunganeliseki kwakhe kukuba uKristu abekwe ngaphezu kwakhe. Wesuka wema ngoqhankqalazo wazinga ukuba umelwe kukulingana noThixo abekho elucebaneni noYise azazi iinjongo zakhe. UThixo wamxelela uSatana, ukuba kukuNyana wakhe kuphela aya kuzityhila iinjongo zakhe eziyimfihlelo emisele ngako oko ukuba lonke usapho lwasezulwini, noSatana ngokwakhe, ukuba lumnike intobelo epheleleyo engenambuzo; kodwa ke yena (Satana) uzibonise ukuba akafanelwanga yindawo ezulwini. USatana ke walatha ngokuqhayisa kubavelani naye, ababe malu- nga nesiqingatha sazo zonke izithunywa zezulu, wadanduluka esithi, “Ezi zikunye nam! Uya kuzigxotha ezi nazo wenze inyanya engaka ezulwini?” Walandelisa ke ngokuvakalisa ukuba ulungele ukulichasa igunya likaKristu ayikhusele indawo yakhe ezulwini ngezigalo, amandla ngamandla. IL 15.2

Izithunywa zikaThixo zalila zakuweva lamazwi kaSatana nokukugwagwisa kwakhe. UThixo wayalela ukuba ezinovukelo zingabi sahlala ezulwini. Isimo sazo esiphakamileyo nesokonwaba sasixhomekeke phezu kokuthobela umthetho uThixo awumisele ukuba ulaule udidi oluphakamileyo lwezidalwa. Kodwa ke kwakungeko msindleko wenziweyo wokusindisa ezo zingathi zibe nobuganga bokuwaphula umthetho wakhe. USatana waba nesibindi eluvukelweni lwakhe, wakuvakalisa ukuwudela kwakhe umthetho womDali. Oku akabanga nako ukukunyamezela uSatana. Waathi izithunywa azifanelwe mthetho zimelwe kukuyekwa zilandele intando yazo, eyayiza kusoloko izikhokela kakuhle; wathi umthetho uyayithintela inkululeko yazo; nokuba ukuwuphelisa umthetho kwakuyeyona njongo inkulu yokuma kwakhe ngoluhlobo emi ngalo. Isimo sezithunywa zezulu, wacinga ukuba sifuna ukuhlaziywa. Kwakungenjalo ke engqondweni kaThixo, owayenzayo imithetho wayiphakamisa wayilinganisa naye. Ukonwaba komkhosi wezithunywa zezulu kwakuxhomeke ekuwuthobeleni ngokupheleleyo umthetho. Ngasinye sasi nomsebenzi owodwa esabelwe wona, kwaza kwasoloko kukho ulungelelwano olugqibeleleyo nemvisiswano nokusebenza ezulwini, wada uSatana wabanovukelo. IL 16.1

Kwabakho imfazwe ke ezulwini. UNyana kaThixo, iTshawe lezulu, nezithunywa zakhe ezithobeleyo zahlangana emfazweni zalwa nomvukeli omkhulu eneezo zithunywa zazimanya naye. UNyana kaThixo nezithunywa ezinyanisekileyo, ezithobeleyo woyisa ; waza uSatana nezivelana naye bagxothwa ezulwini. Wonke umkhosi wezulu wamamkela wamdumisa uThixo wokusesikweni. Akuzange kushiyeke nesuntswana lovukelo ezulwini. Kwaba luxolo nemvisiswano kwakhona njengokwangaphambhili. Izithunywa zasezulwini zakulilela ooko kwehlela ezo ezazi- ngamakholwane azo ekonwabeni naseluyolweni. Lelahleko yazo yavakala ezulwini. IL 16.2

UYise wacebisana noNyana wakhe mayela nokuyiphumeza kwa oko injongo yabo yokwenza umntu ukuba awume umhlaba. Umntu wayeza kubekwa phantsi kocikido lokuvavanya intobelo yakhe ngaphambhi kokuba abe nokunikwa ukunqaba okungunaphakade. Ukuba uluphumelele ucikido athe uThixo wabona kufanelekile ukuba makamvavanye ngalo, wayeza kuthi emva koko alingane nezithunywa zezulu. Wayeza kubabalwa ngothando lukaThixo, ancokole nezithunywa zezulu, nazo zincokole naye. Akazange abone kulungile ukuba ababeke apho bangenakufikelelwa ngamandla okungeva.

Isahluko 3—Iziphumo Zovukelo

Esazulwini somyezo, kufuphi nomthi wobomi, kwakumi umthi wokwazi okulungileyo nokubi. Lomthi wawenziwe ngokukodwa nguThixo ukuba ube sisiqinisekiso sentobelo, nokholo kwanothando lwabo kuye. Ngawo lomthi ke uThixo wabayalela abazali bethu bokuqala ukuba bangawudli, bangawuchukumisi, okanye baya kufa. Wabaxelela ukuba bangadla ngenkululeko kuyo yonke eminye imithi yomyezo ngaphandle komnye, ukuba ke badlile kuwo loo mthi baya kufa. IL 21.1

Ukubekwa kukaAdam noEva kulomyezo mhle babenayo yonke into elungele ukonwaba kwabo abangayinqwenelayo. Kodwa uThixo, emalungiselelweni akhe obulumko obupheleleyo, wanyula ukuyivavanya intobelo yabo ngaphambhi kokuba benziwe banqabe ngonaphakade. Babeza kuba nobudlelane naye, ancokole nabo, nabo bancokole naye. Kanti noko akazange enze ukuba kube yinto engenakwenzeka ukuba okubi kubafikelele. USatana wavunyelwa ukuba abahende. Babeza kuthi ukuba bakunyamezele ukulingwa babe sebudlelaneni obungapheliyo noThixo nezithunywa zasezulwini. IL 21.2

USatana wema ekhwankqisiwe yilemeko intsha akuyo. Ukonwaba kwakhe kwa kumkile. Wazondela izithunywa zezulu ezazifudula, kwakunye naye, zonwabile kangaka, kodwa ngoku zigxothiwe ezulwini kunye naye. Ngaphambhi kokuwa kwabo kwakungekho nethunzi eli lokunganeliseki elonakalisa uyolo lwabo. Ngoku konke kwa kuguqukile. Ubuso obababubhengeza umfanekiso womDali wabo babudakumbhile buncamile. Ingxabano, ukungavisisani, nonyeliso olukrakra, ezi zinto zaziphakathi kwabo. Ngaphambhi kovukelo lwabo ezi zinto zazingaziwa ezulwini. USatana ngoku wazibona iziphumo ezoyikekayo zovukelo lwakhe. Waahlasimla, wakoyika ukulikhangela ikamva nokucamngca ngesiphelo sezi zinto. IL 21.3

Ixesha leengoma ezimnandi ezivuyisayo zokudumisa uThixo noNyana wakhe othandiweyo lafika. USatana wayebakhokele abavumi basezulwini. Waye ngumhlabeli ; wandule ke wonke umkhosi wezithunywa zezulu ukuthelela kuye, ivakale intsholo ezukileyo yengoma kulo lonke izulu ibonga uThixo noNyana wakhe othandiweyo. Kodwa ngoku endaweni yentsholo yeyona ngoma imnandi, ukungavisisani namazwi omsindo ngawo avakalayo ezindlebeni zenkokeli enkulu yabavukeli. Kodwa uphi apho akhona? Akulilo iphupha eloyikekayo na konke oku? Uvalelwe ngapandle kwezulu na? Amasango ezulu awasayi kuze aphinde na avulwe ukuba angene? Ilixa lokunqula lasondela, xa izithunywa ezibengezelayo nezingcwele ziqubuda phambhi koYise. Akasayi kuze abuye aphinde athelele kwingoma yasezulwini. Engasayi kube aphinde aqubude ngentlonelo nangendili engcwele phambhi kobuso boThixo ongunaphakade. IL 22.1

Ukuba bekunokwenzeka ukuba abe njengoko wayenjalo ngokuya wayenyulu, enyanisekile, ethobele, ebenga linikela ngovuyo ibango legunya lakhe. Kodwa waye lahlekile! edlule ekusindisweni, ngenxa yovukelo lwakhe lwenkukhumalo ! Kanti oku kwa

kungekuko kuphela; wayekhokelele nabanye kwa kule meko yokulahleka kunye naye — izithunywa, ezazingazange zikucamange ukuyithandabuza intando kaThixo okanye zaale ukuwuthobela umthetho kaThixo wada wakufaka ezingqondweni zazo, ebeka phambhi kwazo ukuba ziya kuxhamla ukulunga okungaphezulu, nenkululeko engaphezulu nezukileyo ngakumbhi. Bubo obo ke ubunkunkqele awazikhohlisa ngabo. Ngoku ke waye nomthwalo ophezu kwakhe awaye ngavuyiswayo kukukhululwa kuwo. IL 22.2

Ezizithunywa zangenelwa kukuphithizela ngama- thembha adanisiweyo. Endaweni yokulungelwa okungaphezulu, zazisiva amava alusizi okungeva nokuwudela umthetho. Ezizidalwa zilusizi zazingasayi kuze ziphinde zilaulwe ngumthetho opholileyo kaYesu Kristu. Umoya wazo wawungasayi kuze ube uchukumiseke nzulu luthando lwenene, noxolo novuyo olwalusoloko luphenjelelwa kubo bubukho bakhe phambhi kwabo, ukuze baluphindisele kuye ngentobelo echwayitileyo nembheko yentlonelo.

USatana Efuna Ukubuyiselwa Endaweni Yakhe

USatana wankwantya akuba ewulolonga umsebenzi wakhe. Waye yedwa ecamngca ngezinto ezidluleyo, nezakaloku, namacebo akhe exesha elizayo. Isiqu sakhe esomeleleyo sangcangcazela ngokungathi uzanyazanyiswa luqhwithelo. Isithunywa esivela ezulwini sasidlula. Wasibiza wacela ukuba abe nentlangano noKristu. Oku wakuvunyelwa. Waxela ke kuNyana kaThixo ukuba uyaguquka eluvukelweni lwakhe elangazelela kwakhona ukuthandwa nguThixo. Uyavuma ukuthabatha leya ndawo uThixo wayemnike yona ngaphambhili, abe phantsi kolaulo lwakhe lobulumko. UKristu walililela ilishwa likaSatana kodwa wamxelela ngokwesigqibo sikaThixo, ukuba akasayi kuze abuye amkelelwe ezulwini. Izulu lalingenakubekwa engozini. Laliya konakala izulu liphela ukuba ebe ngabuyiselwa ezulwini, kuba isoono novukelo lwaqala ngaphakathi kuye. Imbhewu yovukelo yayise ngaphakathi kuye. Uvukelo lwakhe lwalungenambhangi, waza akazonakalisa ngokungenathembha yena kuphela, kodwa wonakalisa nomkhosi wezithunywa zezulu kananjalo, enge zazihleli zonwabile ezulwini ukuba yena weyemi nkqi. Umthetho kaThixo unokugweba kodwa awunako ukuxolela. IL 23.1

Waye ngaguquki eluvukelweni lwakhe ngenxa yokuba wayebone ubulungisa bukaThixo awaye bunyelisile. Kwa kungenako ukuba ukumthanda kwakhe uThixo kukhule kangaka ukususela ekuweni kwakhe ngangokuba kumkhokelele ekuzinikeleni ngokuchwayita ekuwuthobeleni ngovuyo umthetho kaThixo obudeliwe. Ubudwayinge abuqondayo ngokulahlekelwa kukukhanya okumnandi kwasezulwini, nomoya wokuziva ubutyala owazinyanzelayo kuye, nokudaniswa awakuvayo ekungaliboneni ibhongo lakhe lizaliseka, bubo obadala usizi lwakhe. Ukuba ngumphathi ngaphandle kwezulu kwakwahluke mpela kunokunikwa loombheko ezulwini. Ilahleko ayifumanayo yawo onke amalungelo ezulu yaba ngathi ayinakuthwaleka. Walangazelela ke ukuzizuza kwakhona ezi zinto. IL 23.2

Ukuguquka okukhulu kwesimo sakhe akuzange kukwandise ukumthanda kwakhe uThixo, okanye umthetho wakhe onobulumko nesiko. Akuba uSatana ekuqondile

ngokupheleleyo ukuba ayikho indlela yokuba angabuyiselwa elubabalweni lukaThixo, walubonakalisa ulunya lwakhe ngentiyo ephindiweyo nangobunxhamo obuvuthayo. IL 24.1

UThixo wayesazi ukuba uvukelo oluqiniseke kangaka alunako ukuhlala lungenzi nto. USatana wayeza kuyila iindlela zokucunukisa izithunywa zezulu abonakalalise ukulidela igunya likaThixo. Njengokuba waye ngenako ukungena ngaphakathi kwamasango ezulu, wayeza kulinda ngasesangweni, azicunukise izithunywa azame impikiswano nazo xa ziphuma zingena khona. Wayeza kuzamela ukukuchitha ukonwaba kukaAdam noEva. Wayeza kuzamela ukubafunzela eluvukelweni, esazi ukuba oku kuya kubanga usizi ezulwini.

Iyelenqe Ngakusapho Loluntu

Abalandeli bakhe babemfuna, waza ezivuselele, wabonakalisa isimo sokusongela, wabazisa ngamacebo akhe okumwija kuThixo uAdam obekekileyo nomlingane wakhe uEva. Ukuba ebengaba nako ngandlela ithile ukubalukuhlela ekungathobelini, uThixo ube ngenza umsindleko abangaxolelwa ngawo, ukuze yena nezithunywa zakhe babe selungelweni ngendlela efanelekileyo ukuba babelane nabo ngenceba kaThixo. Ukuba oku akuphumeleli, babeya kuzimanya kunye noAdam noEva, kuba nje ukuba bawaphule umthetho kaThixo baya kuba phantsi kwengqumbho kaThixo, njengabo. Ukoona kwabo kwakuza kubabeka nabo, ngokunjalo, esimeni sovukelo. babenako ke ukuma- nyana nabo, bayithimbhe iEden, bayigcine ibe likhaya labo. Ukuze njengoko benako ukufikelela kumthi wobomi osesazulwini somyezo, amandla abo, bacinga njalo, alingane nawezithunywa zezulu ezingcwele, aze noThixo ngokwakhe angabinako ukubagxotha. IL 24.3

USatana waba nebhunga nezithunywa zakhe ezikhohlakeleyo. Azizange zivume kwa oko zonke ukumanyana ziwenze lomsebenzi unengozi eyoyikekayo. Wazixelela ukuba akayi kunikela nakusiphina kuzo ukuba siwenze lomsebenzi, kuba wayecinga ukuba nguye yedwa onobulumko obaneleyo bokuwuphumeza lomsebenzi ubaluleke kangaka. Wayefuna nje ukuba ziwuqwalasele umcimbhi lo logama asazishiyileyo esaya kuba yedwa, afeze amacebo akhe. Wazama ukucinezela kuzo ukuba eli lithembha labo lokugqibela nekuphela kwalo. Ukuba banokoyiswa apha yonke injongo yokulizuza kwakhona nokulilaula izulu, ayithembhisi. IL 25.1

USatana wemka yedwa waya kufeza amacebo aqinisekileyo ayakubanga ukuwa kukaAdam noEva. Waye noloyiko lokuba iinjongo zakhe ziya koyiswa. Kwaye kwakhona, nokuba unokoyisa amkhokelele uAdam noEva ekungayithobeleni imithetho kuThixo, baze ngako oko babe ngabaphuli bomthetho wakhe, kungabikho nto ilungileyo angenelwa yiyo, imeko yakhe yayingaz’ukuguqulwa; ityala lakhe laliza kongezwa kuphela. IL 25.2

Waahlasimla yingcamango yokuntywilisela lembhini ingcwele yonwabileyo elusizini nasekuzohlwayeni awaye siva kona yena. Wabangathi uyathingaza; ngelinye ixesha omelele azimisele, aze athandabuze abe namathidala. Izithunywa zakhe zazimfuna, inkokeli yazo,

ukuba zimazise ngesigqibo sazo. Zaziza kuzimanya namacebo akhe, zize kunye naye ziwuthwale lomthwalo zabelane naye ngeziphumo. IL 25.3

USatana wazichitha izimvo zokuncama nobuthathaka, waza, njengenkokeli yazo wazomelezela ukujongana nawo lomcimbhi enze konke okusemandleni akhe ukulichasa igunya likaThixo noNyana wakhe. Wazazisa ke amacebo akhe. Ukuba ebengaya ngokuphandle kuAdam noEva enze izikhalazo ngoNyana kaThixo, babe ngayi kumphulaphula nomzuzwana lo kodwa babeya kuba belulindele uhlaselo olunjalo. Ukuba ebengazama ukubankwantyisa ngenxa yamandla akhe, njengoko kungekudala ebesisithunywa esisegunyeni eliphakamileyo, ubengayi kufeza nto. Wagqiba ukuba ubuqhetseba nenkohliso iya kukwenza ooko amandla, okanye unyanzelo, lungenakukwenza.

U Adam noEva Beyalwa

UThixo wawuhlanganisa umkhosi wezithunywa zezulu ukuthabatha amanyathelo okuthintela esisisongelo sobubi. Kwagqitywa ebhungeni lasezulwini ukuba izithunywa ma zityelele eEden zimvuse uAdam ukuba usengozini kulo utshaba. Izithunywa ezibini zakhauleza ukuya kutyelela abazali bethu bokuqala. Lembhini ingcwele yazamkela ngobumsulwa bovuyo, ivakalisa umbulelo wayo wokukholiseka kumDali wayo ngokubajikeleza ngobuninzi bobutyebi bakhe. Yonke into entle nenomtsalane yayi yeyabo ukuba bayixhamle, yaza yonke into yakhangeleka ngathi yenziwe ngobulumko ukuba ilungele okufunekayo kubo; kwaza ooko abakuxabise ngaphezu kwazo zonke ezinye iintsikelelo, kwaba kukutyelelwa nguNyana kaThixo nezithunywa zasezulwini, kuba babeba nezinto ezininzi zokuthetha kutyelelo ngalunye, ngezinto ezintsha abazifumeneyo zobuhle bemvelo ekhayeni labo elibukekayo laseEden, benemibuzo emininzi kananjalo ngezinto ezininzi ababe ziqonda ngokungacacanga kakuhle. IL 26.1

Izithunywa zezulu ngobubele nangothando zabanika ulwazi ngezo zinto babe zilangazelela. Zabaxelela kananjalo ngebali elilusizi lovukelo nokuwa kukaSatana. Zabaxelela ke ngokucacileyo ukuba umthi wokwazi ubekwe emyezweni ukuba ube sisiqinisekiso sentobelo yabo nothando lwabo kuThixo; nokuba ulaulo oluphakamileyo nolokonwaba lwezithunywa zezulu ezingcwele lwalu nokugcinwa kuphela phantsi komgaqo wokuthobela; nokuba nabo babekwe kwa phantsi kwaloo mgaqo wokuthobela; nokuba banako ukuwugcina umthetho kaThixo babe nokonwaba okungenambhaliso, okanye bangathobeli balahlekwe lulaulo lwabo oluphakamileyo bantywiliselwe ekuncameni okungenathembha. IL 26.2

Zamxelela uAdam noEva ukuba uThixo akayi kubanyanzela ukuba bamthobele — nokuba waye ngawasusanga kubo amandla okuhambha ngokunxamnye nentando yakhe; nokuba bazizidalwa ezinesimilo ezikhululekileyo ukuba zithobele okanye zingathobeli. Sasikho ke sasinye isalelo awabonayo uThixo kufanelekile ukuba okwakaloku asibeke kubo. Ukuba bangayigqitha intando kaThixo babeya kufa. Zamxelela uAdam noEva ukuba esona sithunywa sezulu esasisesona siphakanyisiweyo, silandela uKristu eludweni, saala

ukuthobela umthetho kaThixo awaye wumisele ukuba ulaule iziqu zasezulwini ; nokuba oluvukelo lwabanga imfazwe ezulwini, esiphumo sayo saba kukugxothwa konovukelo khona apho, zagxothwa zemka ezulwini zonke izithunywa zezulu ezathelela kuye ekulithandabuzeni igunya likaYehova omkhulu; nokuba olutshaba luwileyo ngoku lwalu lutshaba kuyo yonke into ekhathalelwe nguThixo noNyana wakhe othandiweyo. IL 27.1

Zabaxelela ukuba uSatana uceba ukubenzakalisa, kwaye kufuneka ukuba bazilumkele, kuba babe nokuhlangana nalo olutshaba luwileyo; kodwa lwalu ngenakubenza nto ngalo lonke ixesha benika intobelo emthethweni kaThixo, kuba, ukuba kungakho imfuneko, zonke izithunywa zasezulwini zingeza kubanceda ukuba angabenzakalisi nangayiphina indlela. Kodwa xa bengawuthobelanga umyalelo kaThixo, wayeya kwandula uSatana abenegunya lokubakhathaza, abaphazamise, ababandezele. Ukuba bomelele bamelana nezizindlo zokuqala zikaSatana, baya kukhuseleka njengezithunywa zezulu. Kodwa ukuba bamvumele umhendi, lowo ungazange aziconge izithunywa zezulu eziphakamileyo akayi kubaconga. Baya kuthwala isohlwayo sezigqitho zabo, kuba umthetho kaThixo ungcwele njengaye, elindele kananjalo intobelo epheleleyo kubo bonke abasezulwini nasemhlabeni. IL 27.2

Izithunywa zamyala uEva ukuba angashenxi ngasendodeni yakhe ekusebenzeni kwakhe, kuba kungenzeka ahlangane nolutshaba luwileyo. Ukuba bathe bahlukana baya kuba sengozini engaphezulu kunaxa bekunye bobabini. Izithunywa zabayalela ukuba bayilandele ngokucokisekileyo imiyalelo uThixo abanike yona ngokusingisele kumthi wokwazi, kuba entobelweni epheleleyo bakhuselekile, kuze ke olutshaba luwileyo lungabi namandla okubakhohlisa. UThixo waye ngayi kumvumela uSatana ukuba ayilandele lembhini ingcwele ngezihendo ezizingileyo. Waye nokubafikelela kuphela emthini wokwazi okulungileyo nokubi. IL 27.3

UAdam noEva baziqinisekisa izithunywa zezulu ukuba abayi kuze bawugqithe umthetho ocacileyo kaThixo, kwa kubobona bumnandi babo buphakamileyo ukwenza intando yakhe. Izithunywa zezulu zamanyana noAdam noEva ngentsholo engcwele yengoma evisisanayo, zaza zakuba iingoma zabo zihlokoma ziphuma kwiEden eyolileyo, uSatana wayiva intlokoma yentsholo yabo yokudumisa ngovuyo uYise noNyana. Waza akuba eyiva uSatana umona wakhe, nentiyo, nolunya lwakhula, waza wakuvakalisa kubalandeli bakhe ukulangazelela kwakhe ukubaxhokonxa (uAdam noEva) ukuba bangabi nantobelo ukuze kwa oko ahlise ingqumbho kaThixo phezu kwabo aziguqule iingoma zabo zokudumisa zibe kukumthiya nokumqalekisa umDali wabo.

Isahluko 4—Isihendo Nokuwa

USatana wathabatha isimo senyoka wangena eEden. Inyoka yayi sisidalwa esihle inamaphiko, ibisithi xa iphaphayo emoyeni ikhazimle ngokufana negolide ekhazimlisiweyo. Yayingahambhi phezu komhlaba kodwa yayiphapha iye apha naphaya emoyeni isidla iziqhamo njengomntu. USatana wangena enyokeni wahlala kuwo umthi wokwazi wadla ngokonwaba kwiziqhamo zawo. IL 28.2

UEva, engaqondanga ekuqaleni, wahluka endodeni yakhe ekusebenzeni kwakhe. Uthe akukuqonda oku weva esoyika ukuba kungakho ingozi, kodwa kwakhona wabuya wacinga ukuba ukhuselekile no- kuba akahlalanga kufuphi nendoda yakhe. Waye nobulumko namandla okwazi xa kukho ingozi, nokumelana nayo. Zazimyalile ke izithunywa ukuba angakhe akwenze oku. UEva wazibona ezondele ngolunqa nangokuzibuka iziqhamo zalomthi walelweyo. Wawubona ukuba uya bukeka, wacamanga phakathi kwakhe ukuba kunganina ukuba uThixo abayalele ngokuqinisekileyo ukuba bangawudli okanye bangawuchukumisi. Laba lithuba likaSatana ngoku eli. Wathetha naye ngokungathi uya kwazi ukuzifunda izimvo zakhe: “Utshilo na okunene uThixo ukuthi, Zeningadli kuyo yonke imithi yomyezo?” Wenje njalo ke ukuthetha noEva, ngelizwi elipholileyo, elimnandi, elifana nokuvuma. Wamangaliswa kukuva inyoka ithetha. Yamncoma ubuhle bakhe obuncamisileyo, okwamkholisayo uEva oku. Kodwa wakhwankqiswa, kuba wayesazi ukuba uThixo akazange ayinike inyoka amandla okuthetha. UEva wakhulelwa kukufuna ukwazi. Endaweni yokuba asabe kulendawo, waphulaphula ukuba eve xa inyoka ithetha. Akuzange kuthi-qatha engqondweni yakhe ukuba ingaba loluya tshaba luwileyo, lusebenzisa inyoka njengothunywashe. NguSatana lo wayethetha, ingeyiyo inyoka. UEva walukuhleka, wacengeka, wayobeka. Ukuba wayehlangene nomntu onewonga, onobume obunjengezithunywa zezulu efana nazo, ngewaye lumkile. Kodwa eli zwi lingaqhelekanga ngelalimkhaulezise ukuba aye kuba ngasecaleni lendoda yakhe abuze kuyo ukuba kunganina ukuba omnye athethe naye ngokukhululeka okunje. Kodwa wangena engxoxweni nenyoka. Wawuphendula umbuzo wayo, “Eziqhameni zemithi yomyezo singadla; ke eziqhameni zomthi osemyezweni phakathi, uthe uThixo, Zeningadli kuzo, zeningazichukumisi, okanye niya kufa.” Inyoka iphendule yathi, “Anisayi kufa: kuba uThixo esazi ukuba, mhlana nithe nadla kuzo, oqabuka amehlo enu nifane noothixo, nazi okulungileyo nokubi.” IL 28.3

USatana wazama ukumilisela uluvo lokuba ngokutya kulomthi walelweyo babeza kwamkela ulwazi olutsha noluphakamileyo ngakumbhi kunolo babe fikelele kulo. Lo ngumsebenzi wakhe owodwa, onempumelelo, ukususela ekuweni kwakhe — lo wokukhokelela aba- ntu ekunyondleni ezimfihlelweni zOnamandla onke banganeliswa kooko uThixo akutyhilileyo, bangakhathaleli ukuthobela ooko akuyaleleyo. Wayeza kubakhokelela ekubeni bangayithobeli imithetho kaThixo, alandelise ngokubenza bakholelwe ekubeni bangena kumhlaba ongummangaliso wolwazi. Le ke yintelekelelo nje,

indlela embhi kunene yenkohliso. Bayaphoswa kukukuqonda ooko akutyhilileyo uThixo, bayidele imithetho yakhe ecacileyo babe namabongo okufuna ubulumko, ngaphandle koThixo, bafune ukwazi ooko athande ukuba akufihle kwizidalwa ezinokufa. Bayayoliswa zizimvo zabo zokuqhubela phambhili bachwayitiswe lulwazi lwabo olungelulo, kanti baphumputha esithokothokweni sobumnyama ngokusingisele elwazini lwenyaniso. Bahlala befunda kodwa bangaze bafikelela ekuyazini inyaniso. IL 29.1

Yayi ngeyiyo intando kaThixo ukuba lembhini ingenasoono ibe nolwazi ngenkohlakalo. Waye banikile ngenkululeko ooko kulungileyo kodwa wakubandeza okukhohlakeleyo. UEva wawacingela ukuba abubulumko amazwi enyoka, wayamkela ingxelo ebanzi ethi, “Anisayi kufa: kuba esazi uThixo ukuba, mhlana nithe nadla kuzo, oqabuka amehlo enu, nibe njengoThixo, nazi okulungileyo nokubi,”— emenza ke uThixo ixoki. USatana wazindla ngesibindi ukuba uThixo ubakhohlisile ngokufuna ukubathintela ukuba bangaphakami elwazini bafane naye. UThixo wayethe: Ukuba nithe nawudla, niya kufa. Inyoka yathi, ukuba nidlile, “Anisayi kufa.” IL 31.1

Umhendi wamqinisekisa uEva ukuba nje ukuba adle kuwo umthi uya kuba nolwazi olutsha noluphakamileyo oluya kumenza ukuba alingane noThixo. Wayitsalela ingqalelo yakhe kuye. Wadla ngokukhululekileyo kuzo iziqhamo zomthi akawufumana kuphela ungenangozi kodwa umnandi ugcobisa, wamxelela ukuba kungenxa yamandla awo angummangaliso okunika ubulumko namandla lento uThixo abaleleyo ukuba bawudle kwa nokuwuchukumisa oku. Wamxelela ukuba kukudla kwakhe kwisiqhamo salomthi walelweyo kubo okwambangela ukuba akwazi ukuthetha. Wathi uThixo akayi kuliphumeza ilizwi lakhe. Lali sisoyikiso nje sokubankwantyisa nokubathintela ekuzuzeni ukulunga okukhulu. Wahambhisa kananjalo wamxelela ukuba abanako ukufa. Babe ngadlanga na kumthi wobomi obanga ukungafi? Wathi uThixo uya bakhohlisa nje kuba engafuni ukuba babe kumgangatho ophakamileyo ngaphezulu wokonwaba nokuchwayita. Umhendi wathabatha iziqhamo wanika uEva. Wasithabatha esandleni sakhe. Wathi ke umhendi, ubuwalelwe nokuba usichukumise oku okanye uya kufa. Wamxelela ukuba akayi kuva bume bankohlakalo nakufa ekusityeni isiqhamo kunoko akuve ekusichukumiseni. UEva waba nesibindi akuba engeva kwa oko iimpau zokunganeliswa kukaThixo. Amazwi omhendi wawacingela ukuba alumke kwaphela ayinyaniso. Wadla, waneliswa ziziqhamo. Zaba mnandi emlonyeni wakhe, waza waziva ngathi uya kuqonda ukusebenza okungummangaliso kweziqhamo kuye. IL 31.2

UEva Esiba Ngumhendi

Wazithabathela ke ngokwakhe eziqhameni ezo wadla, waziva ngathi uyaweva amandla akhaulezileyo amatsha nobume obuphakamileyo obubangwa yimpembhelelo egcobisayo yeziqhamo ezalelweyo. Waye kwisimo sokundweba okungaqhelekanga xa wayeyifuna indoda yakhe izandla zakhe zizaliswe ziziqhamo zomthi owalelweyo. Wambalisela ngentetho yobulumko yenyoka wafuna ukumkhokelela kwa oko kumthi wokwazi.

Wamxelela ukuba yena sei' edlile kuzo izi-qhamo, waza endaweni yokuziva ezakufa, wesuka weva impembhelelo ekholisayo egcobisayo. Nje ukuba uEva angathobeli wasel' esuka eba nguthunywashe onamandla ekunokubangwa ngaye ukuwa kwendoda yakhe. IL 32.1

Ndabona usizi lugubungela ubuso bukaAdam. Wabonakala esoyika ekhwankqisiwe. Kwaba ngathi kukho umzamo engqondweni yakhe. Wamxelela uEva ukuba uqinisekile ukuba olu loluya tshaba ababeyalwe ukuba baze balilumkele, kwaye ke ukuba kunjalo, umelwe kukuba afe. UEva wamqinisekisa ukuba akevanga nto imbhi, kodwa uva impembhelelo emnandi, wamcenga ke ukuba naye adle. IL 32.2

UAdam wayesazi ngokucacileyo ukuba umlingane wakhe waphule esona salelo ekwakukuphela kwesasimiselwe ukuvavanya ukuthembheka kwabo nothando lwabo. Waxoxa uEva ngokuthi inyoka ithe abasayi kufa, kwaye amazwi ayo amelwe kukuba yinyaniso, kuba waye ngeva zimpau zokujala kukaThixo, kodwa esiva impembhelelo emnandi, athelekelela ukuba yileyo iviwa zizithunywa zezulu. IL 33.1

UAdam weva kakubi yinto yokumka kukaEva ecaleni kwakhe, kodwa ngoku isenzo sasenzekile. Wayeza kwahlukana nalowo awaye buthande kangaka ubudlelane bakhe. Angayithini na lento? Uthando lwakhe kuEva lwalu lukhulu. Wathi ke edanisiwe ngokupheleleyo wazimisela ukwabelana naye elishweni lakhe. Wacinga ukuba kanene uEva uyinxalenye yakhe, kwaye xa wayeza kufa, naye wayeza kufa kunye naye, kuba waye ngenako ukuyinyamezela ingcamango yokwahlulwa naye. Waye swele ukholo kumDali wakhe onenceba nesisa. Akazange acinge ukuba uThixo, owayemenzile ngothuli lomhlaba waba sisiqu esiphilileyo esihle, waza wadala uEva ukuba abe ngumlingane wakhe, ube nako ukusizalisa isithuba sakhe. Emva kwako konke oku, amazwi enyoka elumkileyo awangebi yinyaniso na? UEva waye phambhi kwakhe, emhle ethandeka njengangaphambhili, kananjalo ekhangeleka msulwa njengangaphambhi kwesi senzo sokungathobeli. Wabonakalalisa uthando olukhulu, noluphakamileyo kuye kuna ngaphambhi kokungathobeli kwakhe, njengesiphumo sesiqhamo adlileyo kuso. Akabonanga luphau lakufa kuye. Wamxelela ngempembhelelo evuyisayo yeziqhamo ezo, nangothando lwakhe oluvuthayo ngakuye, waza wazimisela ukuba azincamele kooko kuya kwenzeka. Wathabatha isiqhamo eso wadla ngobunxhamo, waza, njengoEva, akeva kwa oko ziimpau zabubi. IL 33.2

UEva waye zicingele ukuba unako ukwahlula phakathi kokulungileyo nokubi. Ithembha elikhohlisayo lokungena esimeni esiphakamileyo solwazi lamkhokelela ekucingeni ukuba inyoka isisihlobo sakhe esisodwa, esinononelelo olukhulu ngempumelelo yakhe. Ukuba wayefune indoda yakhe, baza kunye bawaxela kumEnzi wabo amazwi enyoka, ngebabe hlangulwe kwesi sihendo sobuqhopholololo. INkosi ayizange ibavumele ukuba basihlole isiqhamo somthi wokwazi, kuba ngokwenza njalo babeza kuzenza isichenge kuSatana

ozifihlileyo. Yayisazi ukuba babeya kukhuseleka ngokupheleleyo xa bengasichukumisanga isiqhamo eso. IL 33.3

Inkululeko Yomntu Ekunyuleni

UThixo wabayalela abazali bethu bokuqala ngawo umthi wokwazi, kananjalo babazisiwe ngokuzeleyo ngokuwa kukaSatana, kwa nengozi yokuphulaphula izizindlo zakhe. Akazange abahluthe ilungelo lokudla isiqhamo esalelweyo. Wabashiya bezizidalwa ezikhululekileyo ngokwesimilo ukuba bakholelwe elizwini likaThixo, bathobele imithetho yakhe, baphile, okanye bakholelwe kumhendi, bangathobeli, batshabalale. Badla ke bobabini, baza ubulumko obukhulu ababuzuzayo baba lulwazi lwesoono nokuziva ubutyala. Ingubo yokukhanya eyayi bagubungele yathi shwaka, baza beziva ubutyala nokulahlekwa yingubo yabo yobungcwele, bangenelwa kukugodola, bazama ukuzambhathisa iziqu zabo ezize. IL 34.1

Abazali bethu bokuqala banyula ukukholwa ngamazwi ababecinga ukuba ngawenyoka; ibe ke yayi ngazange ibanike zipho zakubonakalalisa uthando lwayo. Yayi ngabenzelanga nto yakubonwabisa nakubalungela, ekubeni uThixo yena waye banike zonke izinto ezilungele ukudliwa nezibukekayo emehlweni. Kuyo yonke into iliso elalinokuthi tyaba kuyo kwa kukuchuma nobuhle; kanti noko uEva walukuhlwa yinyoka, wacinga ukuba kukho nto ibandeziweyo engabenza balumke, ewe babe njengoThixo kanye. Endaweni yokukholelwa nokukholosa ngoThixo, wakuthandabuza ngokuzintloni ukulunga kwakhe wathakazelela amazwi kaSatana. IL 34.2

Emva kokoona kukaAdam waziva kuqala engathi unyuselwa kwisimo esitsha nesiphakamileyo. Kodwa kwa kamsinya ingcamango yokreqo lwakhe yamoyikisa. Impepho eyayifudula ipholile, ifudumele, ngoku yabagodolisa. Lembhini inetyala yaziva inesoono. Baziva beloyika ikamva, baziva benentswelo, beno- buze bomphefumlo. Uthando olumnandi noxolo nokonwaba kokwaneliswa kwaba ngathi kushenxisiwe kubo, kwaza endaweni yako kwabakho ulangazelelo lwento ethile kubo abangazange babe nalo ngaphambhili. Bathi ke ingqalelo yabo bayijongisa okokuqala kokungaphandle. Babe ngambheswanga kodwa bethiwe jize ngokukhanya okunjengobezithunywa zezulu. Oku kukhanya okwakubagubungele kwemka ngoku kubo. Ukuphelisa ukuzibona kwabo ukuba baze abakuqondayo ngoku, iingqondo zabo zakhokelelwa ekubeni bazifunele ingubo yokufihla imizimbha yabo, kuba babe zakuma njani na pambhi kwamehlo kaThixo nawezithunywa zezulu behambha ze? IL 34.3

Isoono sabo ngoku sacaca kubo njengoko sinjalo. Ukwaphula kwabo umthetho kaThixo obalulekileyo kwacaca ngoku kanye. UAdam wamsola uEva ngokumka kwakhe ecaleni kwakhe aze akhohliswe yinyoka. Bobabini bazithuthuzela ngokuthi uThixo, owabanika zonke izinto zokubonwabisa use nokukuxolela ukungeva kwabo ngenxa yothando lwakhe olukhulu nokuba isohlwayo sabo asisayi kuba nzima kakhulu kangako noko. IL 35.1

USatana waqhayisa ngokoyisa kwakhe. Wayemhendile umfazi ngoku ukuba angamthembhi uThixo, akuthandabuze ukulumka kwakhe, azamele ukuphanda nzulu emacebeni akhe abubulumko kwaphela. Wathi ke ngaye wabanga ukuwiswa kukaAdam, owathi yena, ngenxa yokumthanda kwakhe uEva, wawaphula umyalelo kaThixo wawa kunye naye. IL 35.2

Iindaba zokuwa komntu zavakala kulo lonke izulu — iihadi zonke zathi cwaka. Izithunywa zezulu zaziphosa phantsi izitsaba zazo ngenxa yosizi. Lonke izulu laba sekudandathekeni. Izithunywa zaba buhlungu yintswela-mbulelo ezintloni yomntu ukubuyekeza izipho ezityebileyo uThixo amlungiselele zona. Kwabizwa iqumru lokwenza isigqibo ngento ema kwenziwe yona ngalembhini inetyala. Izithunywa zoyikela ukuba baya kolula isandla badle kumthi wobomi baze ngako oko babange ukuba ubomi besoono bungaze buphele. IL 35.3

UYehova wabatyelela ooAdam noEva wabazisa ngesiphumo sokungeva kwabo. Bakuba besiva isandi esinobungangamsha sokuza kukaThixo bazama ukuzimela emehlweni akhe, lowo babethanda ukudibana naye, ngeliya xesha babese bumsulweni bobungcwele. “UYehova uThixo wambiza uAdam, wathi kuye, Uphi na? Wathi yena, Ndive isandi sakho emyezweni, ndasuka ndoyika, ngokuba ndihambha zé. Wathi, Uxelelwe ngubani na, ukuba uhambha zé? Udlile na kuwo umthi, endakuwisela umthetho ngawo, ndathi, Uze ungadli kuwo?” Lombuzo wabuzwa nguYehova, kungengakuba wayefuna ukwazi, kodwa ngenxa yokufuna ukuzohlwaya kwembhini enetyala. Ubangwe yintoni na ukuba ube neentloni noloyiko? U-Adam wasivuma isoono sakhe, kodwa kungengakuba wayenosizi ngenxa yokungeva kwakhe okukhulu, kodwa ngenxa yokufuna ukubeka ityala kuThixo. “Umfazi owandinikayo ukuba abe nam, nguye ondinikileyo kuwo umthi, ndadla ke.” Kwabhekiswa ke kumfazi, kwathiwa: “Yintoni na lento uyenzileyo?” Uphendule wathi uEva, “Inyoka indilukuhlile, ndadla ke.” IL 35.4

Isiqalekiso

UYehova ke wabhekisa enyokeni, wathi, “Ngokuba uyenzile lento, uqalekisiwe wena ngaphezu kwezinto zonke ezizitho zine, neento zonke eziphililileyo zasendle ; uya kuhambha ngesisu, udle uthuli, yonke imihla yobomi bakho.” Njengoko inyoka yayiphakanyisiwe ngaphezu kweento eziphililileyo zasendle, ngoku yayiza kuthotyelwa phantsi kuzo zonke, ithiywe ngumntu, njengoko yaba nguthunywashe owasetyenziswa nguSatana. “KuAdam wathi, Ngokuba uphulaphule izwi lomkakho, wadla kuwo umthi endakuwisela umthetho ngawo, ndathi, Uze ungadli kuwo, uqalekisiwe umhlaba ngenxa yakho; uya kudla kuwo ubulaleka, yonke imihla yobomi bakho. Uya kukuntshulela imithana enameva neenkunzane, udle umfuno wasendle. Uya kudla ukudla kokubila kobuso bakho, ude ubuyele emhlabeni.” IL 36.1

UThixo wawuqalekisa umhlaba ngenxa yesoono sabo sokudla kuwo umthi wokwazi, waza wathi, “Uya kudla kuwo ubulaleka, yonke imihla yobomi bakho.” Wayebaabele

okulungileyo, wakubandeza okubi. Ngoku uthi baya kukudla, oko kukuthi, baya kwazana nobubi yonke imihla yobomi babo. IL 36.2

Uhlanga ukususela kweloxesha ukusa phambhili lwaluza kukhathazwa zizilingo zikaSatana. Ubomi bokusebenza nzima okungapheliyo nokuxhala kwamiselwa uAdam ngoku, esikhundleni somsebenzi ochwayitisayo awayefudula ewuxhamla. Ngoku babeza kudaniswa, bahlungiswe, babenosizi, baze ekugqibeleni bafe. Babenziwe ngothuli lomhlaba, babeza kubuyela ke kwaseluthulini. IL 37.1

Baxelelwa ukuba babeza kulahlekwa likhaya labo laseEden. Babevumele inkohliso kaSatana, bakholelwa lilizwi lakhe lokuba uThixo unokuxoka. Ngokwaphula kwabo umthetho bavulela uSatana indlela yokubafikelela ngokulula, akwalunga ke ukuba bahlale emYezweni weEden, hleze bathi bekulemeko bakuyo yesoono bathabathe badle kumthi wobomi baphile ubomi besoono ngonaphakade. Babongoza ukuba mabayekwe bahlale, nakuba babevuma ukuba balilahlile lonke ilungelo lokuxhamla uyolo lwaseEden. Bathembhisa ukuba kwixa elizayo baya kuyithobela intando kaThixo ecacileyo. Baxelelwa ukuba ekusukeni kwabo ebumsulweni bangene ebutyaleni babengazuzanga mandla, koko bazuza ubuthathaka obukhulu. Ababugcinanga ubumsulwa babo ngethuba ababe sebungcweleni, nokonwaba bobumsulwa, ngoku ke babeza kuba namandla angeneno ngakumbhi ukuba babe nokuhlala bethembhekile bethobele bekwisimo sokusoloko bezazi ukuba banetyala. Bazaliswa lusizi olunzulu. Baqala ukuqonda ngoku ukuba umvuzo wesoono kukufa. IL 37.2

Kwathunyelwa kwa oko izithunywa zezulu ukuba ziye kulinda indlela eya kumthi wobomi. Yabe ilicebo elilungiselelweyo likaSatana ukuba uAdam noEva bangamthobeli uThixo, bave ukujalelwa nguye, baze ke badle kuwo umthi wobomi, ukuze baphile ngonaphakade ubomi besoono. Kodwa kwathunywa izithunywa ezingcwele ukuba ziyinqabise indlela eya kumthi wobomi. Ezizithunywa zaziraqwe yimitha ebengezelayo yokukhanya macala onke, eyayifana namakrele akhazimlayo.

sahluko 18—Umthetho kaThixo

EMVA kokuba oonyana bakaSirayeli beyishiyile iRefidim “bafika entlango yeSinayi, balalisa entlango; amisa iintente zawo amaSirayeli malunga nentaba. UMoses wenyuka waya kuThixo, uYehova wadanduluka kuye entabeni apho, wathi, Yitsho kwindlu kaYakobi, uxelele oonyana bakaSirayeli ukuthi, Nina niyibonile into endiyenze kumaJiputa, ukuba ndanithwala ngamaphiko okhozi, ndanizisa kum. Ngoku ke, ukuba nithe naliphula-phula okunene izwi lam, nawugcina umnqophiso wam, noba yinqobo kum kwi- zizwe zonke, kuba ihlabathi lonke lelam; nibe bubukumkani bababingeleli kum, nohlanga olungcwele. Ngawo lawo amazwi oya kuwathetha koonyana bakaSirayeli. Weza uMoses, wawabiza amadoda amakhulu abantu, wabeka phambhi kwawo onke amazwi uYehova awamwisela umthetho ngawo. Baphendula bonke abantu ngamxhelo mnye, bathi, Konke akuthethileyo uYehova sokukwenza. UMoses wayixelela uYehova intetho yabantu.” IL 121.3

Abantu babenze umnqophiso ondilekileyo noThixo bamamkela ukuba abe ngumlauli wabo, baza ngako oko baba ngababusi bakhe abayinqobo begunya lakhe lobuThixo. “Wathi uYehova kuMoses, Yabona, ndiyeza kuwe ndiselifini elingqingqwa, ukuze beve abantu ekuthetheni kwam nawe, bakholwe kuwe ngonaphakade.” Xa amaHebere ayehlangene nobunzima endleleni, akrokrela uMoses noAron, ababeka ityala lokuwukhupha umkhosi kaSirayeli eJiputa ukuba bawutshabalalise. UThixo wayeza kumenzela uMosesimbheko phambhi kwabo, ukuze bakhokelelwe ekukholoseni ngemiyalelo yakhe, bazi ukuba nguThixo owubeke uMoya wakhe phezu kwakhe. IL 122.1

Amalungiselelo Okuhlangana noThixo

UThixo wamnika uMoses imiyalelo ecacileyo ngokusingisele ekulungiseleleni abantu ukuba abe nokusondela kufuphi kubo, ukuze bawuve umthetho wakhe uthethwa, ungathethwa zizithunywa zezulu, kodwa uthethwa nguye ngokwakhe. “Wathi uYehova kuMoses, Yiya ebantwini, ubangcwalise namhla nangomso, bazihlambhe iingubo zabo, balunge ngomhla wesithathu; kuba ngomhla wesithathu uya kuhla uYehova phezu kwentaba yeSinayi, emehlweni abantu bonke.” IL 122.2

Abantu bayalelwa ukuba bangenzi msebenzi bangananzi nezinto zehlabathi, koko babe neengcamango zomthandazo. UYehova wafuna kananjalo ukuba bahlambhe iingubo zabo. UThixo akalunciphisanga unonelelo lwakhe ngoku kuna ngoko. UnguThixo wolungelelwano, ebafuna abantu bakhe abalapha emhlabeni ngoku ukuba bayigcine ngqongqo imikhwa yokucoceka. Aabo ke bamnqula uThixo beneengubo ezincholileyo neziqu ezincholileyo abezi phambhi kwakhe ngendlela eyamkelekileyo. Akakholiswa kukuswela kwabo ukumhlonela, engayamkeli inkonzo yabanquli abancholileyo, kuba bayamnyembenya umEnzi wabo. UmDali wamazulu nomhlaba wakubalela ukucoceka ukuba kuxabiseke ngangokuba athi, “bazihlambhe iingubo zabo.” IL 122.3

“Ubamisele abantu imida ngeenxa zonke, uthi kubo, Zigcineni ningenyukeli entabeni, ningawachukumisi amazantsi ayo; osukuba eyichukumisa intaba wobulawa afe. Ma kungafiki sandla kuye; ma kaxulutywe ngamatye mpela, athi mhlaumbhi atolwe nokutolwa ; nokuba yinto ezizitho zine, nokuba ngumntu, akayi kuphila. Sakolula isandi sesigodlo ukuhlokoma banganyuka entabeni bona.” Lomyalelo wawunikelwe ukumilisela ezingqondweni zababantu bazele luvukelo intlonelo enzulu kuThixo oyimbhangi nelona gunya lemithetho yabo. IL 123.1

Ukusibonakalalisa kukaThixo Eseluzukweni Oloyikekayo

“Kwathi ngomhla wesithathu, kwakusa, kwabakho iindudumo nemibane, nelifu elinzima phezu kwentaba, nesandi sesigodlo esomeleleyo; baguba bonke abantu abaseminqubeni.” Umkhosi wezithunywa zezulu ezo zaziyiphahlile iNgangamsha yezulu wababiza abantu ngesandi esabangathi sesesigodlo, esaya sisanda ngokwanda wada umhlaba wonke wangcangcazela. IL 123.2

“UMoses wabakhupha abantu eminqubeni, baya kumkhaulela uThixo ; bema emazantsi entaba. Intaba yeSinayi yaba ngumsi yonke iphela, kuba uYehova wehla phezu kwayo esemlilweni. Umsi wayo wenyuka njengomsi weziko lemfutho; yanyikima kunene yonke intaba.” INgangamsha yezulu yehla elifini inomkhosi onobuqaqauli wezithunywa zezulu, ezabonakala ngathi zingamalangatye omlilo. IL 123.3

“Kwabakho isandi sesigodlo esaya sisomelela kakhulu; wathetha uMoses, uThixo wamphendula ngesandi. Wehla ke uYehova phezu kwentaba yeSinayi, encotsheni yentaba; uYehova wambizela uMoses encotsheni yentaba leyo ; wenyuka ke uMoses. Wathi uYehova kuMoses, Yihla, ubaqononondise abantu, hle- ze batyhobozele kuYehova, bakhangele, kwenzakale into eninzi kubo. Kananjalo ababingeleli abasondelayo kuYehova, ma bazingcwalise, hleze uYehova ababhubhise.” IL 123.4

Ngalendlela ke uYehova, eseluzukweni oloyikekayo, wawuthetha umthetho wakhe eseSinayi, ukuze abantu bakholwe. Wakulandelisa ukunikwa komthetho wakhe ngeembhonakalo ezicacileyo zamandla akhe, ukuze bazi ukuba ungokuphela koThixo oyinyaniso ophilileyo. UMoses akavunyelwanga ukuba angene elifini lobuqaqauli, kodwa kuphela asondele angene kubumnyama obungqingqwa obabuliraqile. Wema phakathi kwabantu noYehova. IL 124.1

Umthetho kaThixo Uvakaliswa

Emva kokuba uYehova ebabonise ubunqhina obunje bamandla akhe, wabaxelela lowo anguye: “NdinguYehova, uThixo wakho, owakukhupha ezweni laseJiputa, endlwini yobukhoboka.” KwalooThixo owaphakamisa amandla akhe phakathi kwamaJiputa ngoku wathetha umthetho wakhe: IL 124.2

“Uze ungabi nathixo bambhi ngaphandle kwam.” IL 124.3

“Uze ungazenzeli umfanekiso oqingqiweyo, nokuba ngowayiphina into emilise esezulwini phezulu, nesemhlabeni phantsi, nesemanzini aphantsi komhlaba. Uze ungaqubudi kwezo nto, ungazikhonzi ; kuba mna Yehova Thixo wakho, ndinguThixo onekhwele, ndibuvelela ubugwenxa booyise koonyana, kwesesithathu nakwesesine isizukulwana sabandithiyileyo ; ndiwenzela inceba amawaka abandithandayo, abayigcinayo imithetho yam.” IL 124.4

“Uze ungafumane ulibize igama likaYehova uThixo wakho; kuba uYehova akayi kumenza omsulwa ofumane alibize igama lakhe.” IL 124.5

“Khumbhula umhla weSabata, ukuba uwungcwalise. Wosebenza imihla emithandathu, uwenze wonke umsebenzi wakho; ke wona umhla wesixhenxe uyiSabata kaYehova uThixo wakho. Uze ungenzi namnye umsebenzi ngawo, wena, nonyana wakho, nentombhi yakho, nesicaka sakho, nesicakakazi sakho, nezinto zakho ezizitho zine, nowasemzini osemasangweni akho: kuba ngemihla emithandathu uThixo weenza izulu, nomhlaba, nolwandle, neento zonke ezikwezo zinto, waphumla ngomhla wesixhenxe; ngenxa yoko uYehova wawusikelela umhla weSabata, wawungcwalisa.” IL 124.6

“Beka uyihlo nonyoko, ukuze yolulwe imihla yakho emhlabeni akunika wona uYehova uThixo wakho.” IL 125.1

“Uze ungabulali.” IL 125.2

“Uze ungakrexezi.” IL 125.3

“Uze ungeebi.” IL 125.4

“Uze unganqhini ubunqhina obubuxoki ngommelwane wakho.” IL 125.5

“Uze unganqweneli umzi wommelwane wakho. Uze ungamnqweneli umfazi wommelwane wakho, nesicaka sakhe, nesicakakazi sakhe, nenkomo yakhe, ne-esile lakhe, nanye into eyeyommelwane wakho.” IL 125.6

Umthetho wokuqala nowesibini eyathethwa nguYehova yimithetho eyalana nonqulo lwezithixo; kuba unqulo lwezithixo, ukuba luyenziwa, lubakhokelela abantu ekungeneni nzulu esoonweni naseluvukelweni, luzale ukunikelwa kwamadini angabantu. UThixo wayeza kukuthintela konke ukusondela kumasikizi anjenga la. Imithetho emine yokuqala yanikelwa ukubonisa umntu imfanelo yakhe kuThixo. Owesine likhonkco eliqhagamshelayo phakathi koThixo omkhulu nomntu. ISabata, ngokukodwa, yanikelwa ukulungelwa komntu nokubekwa kukaThixo. Imithetho emithandathu yokugqibela ibonisa imfanelo yomntu kumzalwana wakhe. IL 125.7

ISabata yayiza kuba ngumqondiso phakathi koThixo nabantu bakhe ngonaphakade. Yayiza kuba ngumqondiso ngalendlela ke — bonke aabo bayigcinayo iSabata, babonisa ngokuyigcina kwabo ukuba bangabanquli boThixo ophilileyo, umDali wamazulu nomhlaba.

ISabata yayiza kuba ngumqondiso phakathi koThixo nabantu bakhe ngalo lonke ixesha esenokuba nabantu emhlabeni ukuba bamkhonze. IL 125.8

“Bonke abantu bazibona iindudumo, nemibane, nesandi sesigodlo, nentaba engumsi. Abantu babona ke bangcangcazela, bamela kude. Bathi kuMoses, Thetha wena nathi, siya kuva; ma kangathethi nathi uThixo, hleze sife. Wathi uMoses ebantwini, Musani ukoyika; kuba uThixo uze kunilinga, ukuba kubekho ukumoyika ebusweni benu, ukuze ningooni.” IL 125.9

“Abantu bamela kude; wasondela uMoses esithokothokweni abekuso uThixo. Wathi uYehova kuMoses, Wotsho koonyana bakaSirayeli, ukuthi, Nibonile nina ukuba ndithethe nani, ndisemazulwini.” Ukubakho kukaThixo eSinayi ngobungangamsha, neenyikima emhlabeni ezabangwa bubukho bakhe, iindudumo ezoyikekayo nemibane eyapheleka olutyelelo lukaThixo, zaazizalisa iintliziyo zabantu ngokoyika nentlonelo kulowo uyingangamsha engcwele ngangokuba imveli ibaqhubele ukuba baroxe phambhi kobukho oboyikekayo bukaThixo, hleze bangabi nako ukubunyamezela ubuqaqauli bakhe oboyikekayo. IL 126.1

Ingozi Yonqulo Lwezithixo

Kwakhona uThixo wayeza kubakhusela oonyana bakaSirayeli elunqulweni lwezithixo. Wathi kubo, “Ningazenzeli oothixo besilivere, noothixo begolide.” Babe sengozini yokulinganisa umzekelo wamaJiputa, bazenzele imifanekiso eqingqiweyo ukuba imele uThixo. IL 126.2

UYehova wathi kuMoses, “Uya bona, ndithuma isithunywa phambhi kwakho, ukuba sikugcine endleleni, sikufikise endaweni endiyilungisileyo. Silumkele, uliphula-phule izwi laso. Musa ukusiphikisa; kuba asiyi kuluxolela ukreqo lwenu; kuba igama lam likuso. Ke ukuba uthe waliva ilizwi laso, weenza konke endikuthethayo, ndoba lutshaba kwiintshaba zakho, ndibabandezele ababandezeli bakho. Kuba isithunywa sam sohambha phambhi kwakho sikufikise kumaAmori, namaHiti, namaPerizi, namaKanan, namaHivi, namaYebusi; ndiwabethe athi shwaka.” Isithunywa eso esahambha phambhi koSirayeli sasiyiNkosi uYesu Kristu. “Uze ungabanquli oothixo babo, ungabakhonzi, ungenzi ngokwemisebenzi yabo; uze uzigungxule, uziqhekeze nokuziqhekeza izimiso zabo zamatye. Nize nikhonze uYehova uThixo wenu, asisikelele isonka sakho namanzi akho; ndisisuse isifo phakathi kwakho.” Eksodus 23: 24, 25. IL 126.3

UThixo wafuna ukubaqondisa abantu bakhe ukuba nguye kuphela omakanqulwe ngabo; baze bathi ba- kuba bezoyisile ezintlanga zinqula izithixo zibangqongileyo, bangagcini namnye kwimifanekiso eqingqiweyo yazo, bayitshabalalise kuphele. Abaninzi kwabathixo babahedeni babenexabiso elikhulu, benziwe ngobuchule obukhulu, into ke leyo engabahendayo aabo babekhe bakubukela ukunqulwa kwezithixo, okwa kuyinto eqhelekileyo eJiputa, ukuba bafane bazikhangele ezizinto zingenangqondo ngentlonelwano

apha ethile. UThixo wafuna ukuba abantu bakhe bazi ukuba kwa kungenxa yonqulo olo lwezithixo lwezintlanga, ezazikhokelelwa kulo lonke ibanga lenkohlakalo, awayeza kusebenzisa uSirayeli njengesixhobo sokuzohlwaya nokutshabalalisa oothixo bazo. IL 126.4

“Ndiya kuzithuma phambi kwakho izothuso zam, ndibaduba-dube bonke abantu oya kufika kubo, iintshaba zakho zonke ndizenze zikunikele ikhosi; ndithume oonomeva phambhi kwakho, bawagxothe araaHivi, namaKanan, namaHiti, asuke phambhi kwakho. Andiyi kuwagxotha phambhi kwakho ngamnyaka mnye, hleze ilizwe kube senkangala kulo, ande amaramncwa asendle phezu kwakho. Ndiya kumana ukuwagxotha kancinane phambhi kwakho, ude wande, ulidle ilifa ilizwe. Ndoyimisa imida yakho, ithabathele kuLwandle oluBomvu ise kulwandle lwamaFilisti; ithabathele entlango ise kuwo umLambho; kuba abemi belozwe ndiya kubanikela esandleni sakho, ubagxothe phambhi kwakho. Uze unganqophisani nabo, kwa noothixo babo; ize bangemi kwelozwe lakho, hleze bakwenze undoone. Xa uthe wabakhonza oothixo babo, inene, oko koba ngumgibe kuwe.” Eksodus 23: 27-33. Lamadinga kaThixo ebantwini bakhe ayexhomekeke entobelweni yabo. Xa babeza kumkhonza uYehova ngokupheleleyo, wayeza kubenzela izinto ezinkulu. IL 127.1

Emva kokuba uMoses ezifumene izihlabo ezivela kuYehova, wazibhalela abantu, kwa namadinga, axhomeke ekuthobeleni kwabo, uYehova wathi kuye, “Nyuka, uye kuYehova, wena noAron, uNadabi, noAbihu, namashumi asixhenxe kumadoda amakhulu akwaSirayeli, ninqule nikude; kusondele uMoses yedwa kuYehova; bangasondeli bona, nabantu bangenyuki naye. Waya uMoses, wabaxelela abantu onke amazwi kaYehova, namasiko onke. Baphendula bonke abantu ngazwi nye, bathi, Onke amazwi awathethileyo uYehova sowenza.” Eksodus 24: 1-3. IL 127.2

UMoses wayebhalile, kodwa engabhalanga imiThetho eliShumi, kodwa amasiko uThixo awayefuna ukuba bawagcine, namadinga ukuba bathe bamthobela. Wafundela abantu oku baza bafunga ukuba baya kuwathobela bawenze onke amazwi awathethileyo uYehova. UMoses ke wasibhala isibambhathiso sabo esindilekileyo encwadini wabingelela amadini kuYehova ngenxa yabantu. “Wathabatha incwadi yomnqophiso, wayilesa ezindlebeni zabantu; bathi bona, Yonke into ayithethileyo uYehova soyenza, siyive. Walithabatha uMoses igazi, wabatshiza abantu ngalo, wathi, Naalo igazi lomnqophiso aweenzayo uYehova nani ngalamazwi onke.” Abantu basiphinda isithembhiso sabo esindilekileyo kuYehova sokukwenza konke oko akuthethileyo bamve. (Eksodus 24: 7, 8.) IL 128.1

Umthehtho kaThixo Ongunaphakade

Umthetho kaThixo wabakho ngaphambhi kokuba umntu adalwe. Izithunywa zezulu zazilaulwa ngawo. USatana wawa ngenxa yokuba wagqitha iziseko zobukumkani bukaThixo. Emva kokuba uAdam noEva bedaliwe, uThixo wazisa kubo umthetho wakhe. Wawungabhalwanga ngoko, kodwa waxelwa kubo nguYehova. IL 128.2

ISabata yomthetho wesine yamiselwa eEden. Emva kokuba uThixo ewudalile umhlaba wadala nomntu phezu komhlaba, weenza iSabata eyenzela umntu. Emva kwesoono nokuwa kukaAdam akususwanga nto emthethweni kaThixo. Iziseko zemiThetho eliShumi zazikho ngaphambhi kokuwa zaye zisisimilo kanye esifanele udidi olungcwele lwezidalwa. Emva kwesiwo iziseko zalemimiselo azizange ziguqulwe, kodwa kwanikelwa imimiselo eyongeziweyo yokulungelelana nomntu esimeni sakhe sokuwa. IL 128.3

Kwamiselwa ke ulungiselelo oluthile olufuna ukubingelelwa kwezilo, ukukhumbhuza uluntu oluwileyo ngooko inyoka yamenza uEva ukuba angakholelwa kuko kokuba isohlwayo sokungeva kukufa. Ukwaphulwa komthetho kaThixo kweenza kwayimfuneko ukuba uKristu afe njengedini, ukuze ngako oko enze indlela yokuba umntu asinde esohlwayweni, nokuze ukubekeka komthetho kaThixo kuhlale kuhleli. Ulungiselelo lwamadini lwalu lolokufundisa uluntu ukuzithoba, ezibona nje isimo sakhe sokuwa, lumkhokelele enguqukweni athembhele kuThixo kuphela, ngaloo mKhululi udingiweyo, ukuba azuze uxolelo lokugqitha kwakhe umthetho kaThixo. Ukuba umthetho kaThixo wawungazange waphulwe, nge kwakungazange kubekho ukufa, akwabikho mfuneko ngoko yemimiselo eyongeziweyo yokulungelelana nesimo somntu sokuwa. IL 128.4

UAdam wayifundisa inzala yakhe umthetho kaThixo, umthetho ke owanikezelwa kwabathembhekileyo kwizizukulwana ngezizukulwana ngokulandelelana. Ukugqithwa okuthe roqo komthetho kaThixo kwabiza unogumbhe wamanzi phezu komhlaba. Umthetho wagcinwa nguNowa nosapho lwakhe, abathi ngenxa yokwenza okulungileyo basindiswa emkhombheni ngommangaliso kaThixo. UNowa wayifundisa inzala yakhe imiThetho eliShumi. UThixo wazilondolozela abantu abangabakhe ukususela kuAdam, abamthetho wakhe wawuse zintliziyweni zabo. Uthi ngoAbraham, “Waliphula-phula izwi lam, wasigcina isigxina sam, nemithetho yam, nemimiselo yam, nemiyalelo yam.” Genesis 26: 5. IL 129.1

UYehova wabonakala kuAbraham, wathi kuye: “NdinguThixo uSomandla; hambha phambhi kwam ube ngogqibeleleyo. Ndiya kuwubeka umnqophiso wam phakathi kwam nawe, ndikwandise kakhulu kunene.” Genesis 17: 1, 2. “Ndiwumise umnqophiso wam phakathi kwam, naphakathi kwembhewu yakho emva kwakho kwizizukulwana zayo, ube ngumnqophiso ongunaphakade, wokuba ndibe nguThixo kuwe,. nakwimbhewu yakho emva kwakho.” Genesis 17: 7.. IL 129.2

Wafuna ke kuAbraham neembhewu yakhe, ulwaluko, olwalu sisazinge esisikwe enyameni, njengomqondiso wokuba uThixo ubasikile wabahlula kuzo zonke ezinye iintlanga ukuba babe bubutyebi bakhe obuyinqobo. Ngalomqondiso ke babezibopha ngokundilekileyo ukuba abayikwendiselana bazekelane nezinye iintlanga, kuba ngokwenza njalo babeya kulahlekwa kukumhlonela uThixo nomthetho wakhe ongcwele, bafane neentlanga ezibangqongileyo ezinqula izithixo. IL 129.3

Ngesisenzo silulwaluko bavuma ngokundilekileyo ukuba baya kuyizalisa ngakwelabo icala imigaqo yomnqophiso owenziwa noAbraham, ukuba bahluke kuzo zonke ezinye iintlanga bagqibelele. Ukuba inzala kaAbraham yayizahlule kwezinye iintlanga, ngebabe ngazange bawexulelwe ekunquleni izithixo. Ngokuzigcina bahlukile kwezinye iintlanga, isihendo esikhulu sokuthelela emikhweni yazo ezaliswe sisoono bamvukele uThixo sasiya kushenxiswa kubo. Balahlekwa ngokukhulu bubunqobo babo, nasisimilo esingcwele ngokuxubana neentlanga ezibangqongileyo. Ukubohlwaya uYehova wazisa indlala ezweni labo, eyabanyanzela ukuba behle baye eJiputa baye kukhusela ubomi babo. UThixo akazange abalahle logama babe seJiputa, ngenxa yomnqophiso wakhe noAbraham. Wabanikela ukuba babandezelwe ngamaJiputa, ukuze babuyele kuye ekubandezelekeni kwabo, banyule ulaulo lwakhe olulungileyo olunenceba, bayithobele imimiselo yakhe. IL 130.1

Zazi zintsapho ezimbalwa nje ezehla zaya eJiputa ekuqalekeni. Zona ezi zanda zaba sisihlwele esikhulu. Abanye bakunyamekela ukubafundisa abantwana babo umthetho kaThixo, kodwa abaninzi kumaSirayeli babe bonele kakhulu unqulo lwezithixo ngangokuba babe nezimvo eziphithizelayo ngomthetho kaThixo. Aabo babemoyika uThixo bakhalela kuye benentlungu emoyeni ukuba ayaphule ledyokwe ibuhlungu yobukhoboka abakhuphe ezweni lokuthinjwa kwabo, ukuze bakhululeke ukuba bamkhonze. UThixo waziva izikhalo zabo wavusa uMoses ukuba abe sisixhobo sakhe sokuphumeza ukukhululwa kwabantu bakhe. Emva kokuba beyishiyile iJiputa, namanzi oLwandle oluBomvu ahlulwe kubini phambhi kwabo, uYehova wabalinga ukuba baya kuthembhela kuye na, yena waye bakhuphe beluhlanga kolunye uhlanga, ngemiqondiso, izihendo, nezimanga. Kodwa boyiswa kukunyamezela ukulingwa. Bamkrokrela uThixo ngenxa yeenzima zabo zasendleleni banqwenela ukubuyela kwakhona eJiputa.

Ubhalwe Emacwecweni Amatye

Ukuze bangakwazi ukuzilandulela, uYehova ngokwakhe wazithoba ukuba ehlele phezu kweSinayi egutyungelwe bubuqaqauli ephahlwe zizithunywa zakhe, waza ngeyona ndlela ibalaseleyo neyoyikekayo wawazisa umthetho wakhe oyimiThetho eliShumi. Akazange athembhele ekubeni ifundiswe nanguwuphina, nokuba zizithunywa zezulu ngokwazo, kodwa wawuthetha umthetho wakhe ngezwi elicacileyo abantu besiva bonke. Akazange, nangoko, ayithembhele kwiingqondo ezimfutshane zabantu ababexunele ukuyilibala imimiselo yakhe, kodwa wayibhala ngomnwe wakhe ongcwele emacwecweni amatye. Wayeza kushenxisa kubo yonke indlela yokuxuba nemimiselo yakhe engcwele nasiphina isithethe okanye yokuyiphithizelisa imimiselo yakhe nemikhwa yabantu. IL 131.1

Wasondela kanye kufuphi nabantu bakhe, ababe kulungele kangaka ukukhokelelwa ekulahlekeni, akafuna ukubashiya nje kuphela nemimiselo elishumi yemiThetho eliShumi. Wayalela uMoses ukuba abhale, njengoko ayakumyalela, imithetho nemimiselo, enika imiyalelo ecacileyo ngokusingisele kooko afuna ukuba bakwenze, waza ngako oko

wayikhusela imimiselo elishumi awaye yikrole ngokwakhe emacwecweni amatye. Lemiyalelo icacileyo nemimiselo yayinikelwe ukuba itsalele abantu abalahlekayo ekuthobeleni umthetho wesimilo, abaxunele kangaka ukuwaphula. IL 131.2

Ukuba umntu waye wugcinile umthetho kaThixo, njengoko wawunikwe kuAdam emva kokuwa kwakhe, walondolozwa emkhombheni nguNowa, wagcinwa nguAbraham, ngekwa kungazange kubekho mfuneko yommiselo wolwaluko. Kwaye ukuba inzala kaAbraham yayi wugcinile umnqophiso, olwalungumqondiso okanye isithembhiso sawo ulwaluko, ngebabe ngazange bangene elunqulweni Iwezithixo okanye bayekelwe ukuba behle baye eJiputa, nge kungazange kwabakho mfuneko yokuba uThixo awuvakalise umthetho wakhe eseSinayi awukrole emacwecweni amatye awukhusele ngemiyalelo ecacileyo emimiselweni nasemithethweni kaMoses. IL 131.3

Amasiko Nemimiselo

UMoses wawabhala lamasiko nemimiselo ewathabatha emlonyeni kaYehova xa waye naye entabeni. Ukuba abantu bakaThixo babe zithobele iziseko zemiThetho eliShumi, nge kwakungabangakho mfuneko yamiyalelo icacileyo inikwa kuMoses, awayibhala encwadini, ebhekisele emfanelweni yabo kuThixo nakomnye nomnye. Imiyalelo ecacileyo uYehova ayinakayo kuMoses ebhekiselele emfanelweni yabantu bakhe omnye komnye, nakowasemzini, ziziseko zemiThetho eliShumi yenziwe lula yanikwa ngendlela ecacileyo, ukuze bangaphazami. IL 132.1

UYehova wamyalela uMoses ngokucacileyo ngokusingisele emasikweni amadini awayeza kupheliswa ekufeni kukaKristu. Ulungiselelo lwamadini lwalu salatha kwidini likaKristu njengemVana engenasiphako. IL 132.2

UYehova waqala ukulumisela ulungiselelo lokubingelelwa kwamadini noAdam emva kokuwa kwakhe. awalufundisayo yena enzaleni yakhe. Olulungiselelo lonakaliswa phambhi konogumbhe, lonakaliswa ngaabo bazahlulayo kubalandeli bakaThixo abathembhekileyo baakha inqaba yeBabeli. Babingelela koothixo bokuzenzela endaweni yoThixo wezulu. Banikela amadini kungengakuba benokholo kumKhululi ozayo kodwa ngenxa yokuba becinga ukuba kuyimfuneko ukuba babakholise oothixo babo ngokubingelela izilo ezininzi kakhulu phezu kwezibingelelo ezihlanjelweyo zezithixo. Inkolo yabo yabakhokelela kugabadelo olukhulu. Babafundisa abantu ukuba ngobukhulu bexabiso lombingelelo kokukhona ziya kukholiswa izithixo zabo, ibe nkulu ngaphezulu nentsikelelo nobutyebi bohlanga lwabo. Ngenxa yoko ke, kwaba futhi kubingelelwa ngabantu kwezizithixo zingenangqondo. Ezontlanga zazi nemithetho nemimiselo yokulaula izenzo zabantu, eyayikhohlakele kwaphela. Imithetho yazo yayisenziwa ngaabo abantliziyo zingathanjiswanga lufefe; bathi nakuba babetsiba ezona nkohlakalo zihlambhelayo, isenzwana esincinane sohlwaywe ngesona sohlwayo sikhohlakeleyo ngaabo basemagunyeni. IL 132.3

UMoses wayephethe oku engqondweni xa wathi kooSirayeli, “Yabonani, ndinifundise imimiselo nama- siko, njengoko ndawiselwa umthetho nguYehova uThixo warn, ukuze nenze ngokunjalo phakathi kwelizwe eningena kulo, ukuba nilime. Yigcineni ke niyenze; ngokuba oku bubulumko benu, nengqondo yenu, emehlweni abantu, abaya kuyiva yonke lemimiselo, bathi, Oluhlanga lukhulu ngabantu abalumkileyo, abanengqondo bodwa. Ngokuba luluphi na uhlanga, olukhulu, oluThixo usondeleyo kulo, njengoYehova uThixo wethu, ekumbizeni kwethu konke? Luluphi na uhlanga olukhulu olunemimiselo namasiko anobulungisa, njengalomyalelo wonke ndiwubekayo phambhi kwenu namhla?” Duteronomi 4: 5-8.

Isahluko 19—Indawo Engcwele

UMNQUBA wawenziwe ngokomyalelo kaThixo. UYehova wavusa amadoda wawanika ubuchule obungaphezu kobo bemveli ukuba enze owona msebenzi wobuchule. Kwakungayekelwanga kuMoses okanye kulamadoda ukuba acebe indlela nohlobo lwesakhiwo. UYehova ngokwakhe walungiselela umfanekiso wesakhiwo wawunika uMoses, kunye nemiyalelo ecacileyo yobukhulu nohlobo nempahla ema isetyenziswe, wayibalula yonke impahla eyayiza kuba ngaphakathi kuso. Wabeka phambhi koMoses umfanekiso omncinane wendawo engcwele yasezulwini wamyalela ukuba azenze zonke izinto ngokomfanekiso awambonisa wona entabeni. UMoses wayibhala yonke imiyalelo encwadini wayifundela aabo bantu bangabona banempembhelelo.

UYehova wafuna ukuba abantu bazise umnikelo wokuqhutywa yintliziyo, wokumenzela indawo engcwele, ukuze ahlale phakathi kwabo. “Lemka ke lonke ibandla loonyana bakaSirayeli phambhi koMoses. Beza bonke abantu abantliziyo yabavuselelayo, aabo bonke bamoya wabaqhubayo, bawuzisa umrumo kaYehova, emsebenzini wentente yokuhlangana, nasenkonzweni yayo yonke, nasezambhathweni zayo ezingcwele. Beza ke amadoda kwa nabafazi, bonke abantliziyo zibaqhubayo, bezisa izacholo, namajikazi, nemisesane, nezidanga, yonke impahla yegolide; bonke abantu ababetshanga-tshangise kuYehova umtshanga-tshangiso wegolide, bawuzisa.”

Kwa kufuneka amalungiselelo amakhulu nawexabiso. Impahla enqabileyo nenexabiso kwa kufuneka ihlanganisiwe. Kodwa uYehova wamkela kuphela iminikelo yokuqhutywa yintliziyo. Ukuzinikela emsebenzini kaThixo nombingelelo ophuma entliziyweni kwa kufuneka kona kuqala ekulungiseleleni indawo kaThixo. Kwathi kwakuba ukwaakhiwa kwendawo engcwele kuqhubeka, nabantu bezisa iminikelo yabo kuMoses, yena eyinikela kubasebenzi, onke amadoda alumkileyo awayewenza umsebenzi azihlola izipho agqiba ukuba abantu bezise ngokwaneleyo, nangaphezu koko banokukusebenzisa. Waza uMoses wavakalisa kuwo wonke umnquba, esithi, “Amadoda nabafazi ma bangabi senza mpahla yamrumo wengcwele. Bapheza ke abantu ukuzisa.”

Kubhalelwe Izizukulwana Ezizayo

Ukukrokra okufuthi kwamaSirayeli, nezohlwayo zomsindo kaThixo ngenxa yezikreqo zawo, embhalini engcwele zibhalelwe abantu bakaThixo ababeza kuhlala kamva emhlabeni, kodwa ngokungakumbhi ukuba zibe sisiyalo kwaabo baya kuphila kufuphi nexesha lokuphela. Kwa nezenzo zawo zentlonelo, inkuthalo nesisa ekuziseni kwawo iminikelo yawo yokuqhutywa yintliziyo kuMoses kubhalelwe ukunceda abantu bakaThixo. Umzekelo wawo ekulungiseleleni impahla yomnquba ngokuchwayita okunje ngumzekelo kubo bonke abakuthandayo ngenene ukunqula uThixo. Aabo bazixabisileyo iintsikelelo zobukho obungcwele bukaThixo, xa belungiselela indlu yokuze ahlangane nabo kuyo, bafanelwe kukubonakalalisa inyameko enkulu nozondelelo kulomsebenzi ungcwele ngokomlinganiselo

wokuzixabisa kwabo iintsikelelo zasezulwini ngokungaphezu kwazo zonke izinto zokubonwabisa zalomhlaba. Bafanelwe kukuqonda ukuba balungiselela uThixo indlu.

Kufanelekile ukuba isaakhiwo esilungiselelwa ngokukodwa uThixo ukuba ahlangane nabantu bakhe kuso silungiselelwe ngocoselelo — senziwe sonwabise, sicoceke, sifaneleke, kuba siza kungcwaliselwa uThixo sinikelwe kuye, acelwe ukuba ahlale kuloo ndlu ayenze ngcwele ngobukho bakhe obungcwele. Kufanele ukuba kunikelwe ngenkululeko okwaneleyo kuYehova okuya kuwufeza kakuhle umsebenzi, baze babe nako abasebenzi ukuthi, Ningabisazisa mrumo wumbhi.

Ngokomfanckiso

Emva kokuba ukwakhiwa komnquba kugqityiwe, uMoses wawuhlola wonke umsebenzi, wawuthelekisa nomfanekiso, nemiyalelo abe yamkele kuYehova, wabona ukuba yonke indawo yawo inqhinelana nomfane-kiso; wabasikelela ke abantu.

UYehova wamnika uMoses umfanekiso wetyeya, nemiyalelo eyodwa yokwenziwa kwayo. Ityeya yayenzelwe ukuba igcine amacwecwe amatye, uThixo akrole kuwo ngomnwe wakhe, imiThetho eliShumi. Ngesimo yayifana netyesi, yalekwe ngaphandle nangaphakathi ngegolide ecocekileyo. Yayihonjiswe ngezitsaba zegolide ngaphezulu. Isiciko saletyeya ingcwele sasi sisihlalo sokucamagusha, senziwe ngegolide ecocekileyo. Esiphelweni ngasinye sesihlalo sokucamagusha kwakumi ikerubi eyenziwe ngegolide ecocekileyo. Ubuso bazo bakhangelana, zakhangela ngentlonelo esihlalweni sokucamagusha, zona ke zimele zonke izithunywa zasezulwini eziwukhangele ngonandipho nangentlonelo umthetho kaThixo ogcinwe etyeyeni kwindawo engcwele yasezulwini. Ezikerubi zazi namaphiko. Elinye iphiko iliphakamisele phezulu, ekubeni elinye kwikerubi nganye lisithelise isiqu sayo. Ityeya yasendaweni engcwele yasemhlabeni yayi ngumfanekiso kanye wetyeya yenene esezulwini. Khona apho, ecaleni kwetyeya yasezulwini, kumi izithunywa eziphilileyo, esiphelweni ngasinye setyeya, ngasinye sazo ngephiko elinye sisithelise isihlalo sokucamagusha iliphakamisele phezulu, ekubeni amanye amaphiko efihle iziqu zazo njengomqondiso wentlonelo nokuzithoba.

Etyeyeni yasemhlabeni uMoses kwafuneka ukuba afake amacwecwe amatye. Wona la ayebizwa ukuba ngamacwecwe esinqhino; netyeya yayibizwa ukuba yityeya yesinqhino, ngenxa yokuba ayenesinqhino sikaThixo emiThethweni eliShumi.

Amagumbhi Amabini

Umnquba wawenziwe wangamagumbhi amabini, ahlulwe ngekhuselo. Yonke impahla yomnquba yayenziwe ngegolide, okanye yalekwe ngegolide. Amalengalenga omnquba aye yimibala ngemibala, elungiswe kakuhle, kuzotyiwe kulamalenga-lenga ngemisonto yegolide nesilivere iikerubi, ezaziza kumela umkhosi wezithunywa zezulu, ezisebenza umsebenzi wendawo engcwele yasezulwini, ezi zizithunywa ezibusayo ezilungiselela abangcwele abasemhlabeni.

Ngaphaya kwekhuselo lesibini kwakukho ityeya yesinqhino, laye elikhuselo lihle lalithotyiwe phambhi kwetyeya engcwele. Elikhuselo lalingayanga kufikelela phezulu emnqubeni. Ubuqaqauli bukaThixo obabuphezu kwesihlalo sokucamagusha, babunokubonwa kumagumbhi omabini, kodwa kubonakala nganeno kakhulu kwigumbhi lokuqala.

Kanye phambhi kwetyeya, kodwa sahlulwe likhuselo, kwa kumi isibingelelo segolide sokuqhumisela. Umlilo phezu kwesi sibingelelo wawubaswe nguYehova ngokwakhe, ugciniwe ngokungcwele ngesiqhumiso esingcwele, esawuzalisa umnquba ngelifu lawo elivumbha limnandi imini nobusuku. Ivumbha lawo elimnandi lavakala kwiimayile ezijikeleze umnquba. Akuba umbingeleli eqhumisa isiqhumiso phambhi koYehova ube khangela esihlalweni sokucamagusha. Nakuba ebengenako ukusibona wayesazi ukuba sikhona apho, kwathi ke sakuba isiqhumiso sinyuka njengelifu, ubuqaqauli bukaYehova behlela phezu kwesihlalo sokucamagusha bayizalisa ingcwele kangcwele kwabonakala nasendaweni engcwele, bada ubuqaqauli bakholisa ukuwazalisa amagumbhi omabini ngangokuba umbingeleli angabinako ukulungiselela wamelwa kukuma ngasemnyangweni womnquba.

Umbingeleli endaweni engcwele, ewuthumela umthandazo wakhe ngokholo kwisihlalo sokucamagusha abengenako ukusibona, ungumfuziselo wabantu bakaThixo ababhekisa imithandazo yabo kuKristu omi phambhi kwesihlalo sokucamagusha kwingcwele yasezulwini. Abanako ukumbona umLamleli wabo ngeliso lenyama, kodwa ngeliso lokholo bayambona uKristu phambhi kwesihlalo sokucamagusha bayibhekisa imithandazo yabo kuye, baze ngengqiniseko babange iintsikelelo zokusilamlela kwakhe.

Lamagumbhi angcwele ayenge nazifestile zokungenisa ukukhanya. Isiphatho sezibane sasenziwe ngegolide ecocekileyo izibane zisoloko zivutha ubusuku nemini, zikhanyisela amagumbhi omabini. Ukukhanya kwezibane ezisesiphathweni kwathi tyaba emaplangeni alekwe ngegolide, emacaleni omnquba, naphezu kwempahla engcwele naphezu kwamalenga-lenga angamabala-bala amahle aneekerubi ezizotywe ngemisonto yegolide nesilivere, inkangeleko ke leyo eyayi bukeka ngokungenakulinganiswa. Akukho ntetho ingachaza ubuhle nokubukeka nobuqaqauli obungcwele obabonakala kulamagumbhi. Igolide endaweni engcwele yamenyezisa imibala yamalenga-lenga, eyabonakala njengamabala ahlukileyo omnyama.

Kanye ngomnyaka umbingeleli omkhulu wayevumelekile ukuba angene kwingcwele kangcwele, emva kwamalungiselelo anyamekileyo nandilekileyo ngokukodwa. Akukho liso lenyama ingelilo elo lombingeleli omkhulu lalinokukhangela kobubuhle bungcwele belogumbhi, kuba lali yindawo eyodwa yokuhlala kobuqaqauli obubonakalayo bukaThixo. Umbingeleli omkhulu wangena maxa onke egubha, logama abantu bakulindela ngokuzola okundilekileyo ukuphuma kwakhe. Ulangazelelo lweminqweno yabo lwalu kuThixo ukuba abanike intsikelelo yakhe. Phambhi kwesihlalo sokucamagusha uYehova wathetha

nombingeleli omkhulu. Ukuba uhleli ixesha elingaqhelekanga kwingcwele kangcwele, babekholisa ngokoyika abantu, besoyikela ukuba ngenxa yezoono zabo okanye isoono esithile sombingeleli, ubuqaqauli bukaThixo bumbulele. Kodwa kwakuba kuvakala ukukhenkceza kweentsimbhi ezisezingubeni zakhe, zathi qabu izibilini. Waphuma ke wabasikelela abantu.

Wakuba umsebenzi wasemnqubeni ugqityiwe, “ilifu layigubungela intente yokuhlangana, ubuqaqauli bukaYehova bawuzalisa umnquba. UMoses akabi nakungena ententeni yokuhlangana, ngokuba ilifu lahlala phezu kwayo, ubuqaqauli bukaYehova bawuzalisa umnquba.” Kuba “ilifu likaYehova be liba phezu komnquba emini, umlilo ube phezu kwawo ebusuku, phambhi kwendlu yonke kaSirayeli, ekundulukeni kwabo konke.”

Umnquba weenziwa ngendlela yokuba ube nokwahlulwa-hlulwa bawuthwale bahambhe nawo kulo lonke uhambho lwabo.

Ilifu Elikhokelayo

UYehova wawakhokela amaSirayeli kuzo zonke iihambho zawo zokuphumela entlango. Xa kubalungele abantu kwa nozuko lukaThixo ukuba bazimise iintente zabo ndaweni ithile bahlale apho, uYehova wayibonisa intando yakhe kubo ngokuhlala kwentsika yomlilo kanye phezu komnquba. Ihlale ke apho ade uYehova afune ukuba banduluke kwakhona. Be linyuswa lisuswe ilifu emnqubeni, banduluke ke kwakhona.

Ekuhambheni kwabo bagcina ulungelelwano olufezekileyo. Isizwe ngasinye sathwala imbhasa, inophau lwendlu yoyise kuyo, saza isizwe ngasinye sayalelwa ukuba simise iintente ngakwimbhasa yaso. Ekuhambheni kwabo izizwe ngezizwe zahambha ngolungelelwano, isizwe ngasinye phantsi kwembhasa yaso. Bakuphumla eluhambheni lwabo, umnquba wamiswa, zaza ke izizwe ngezizwe zamisa iintente zazo ngolungelelwano, kanye ngokwendlela uYehova ayalele ngayo, zangqonga umnquba, zathi qelele kuwo.

Ekuhambheni kwabantu, ityeya yomnqophiso yathwalwa yahambha phambhi kwabo. “Ilifu likaYehova laba phezu kwabo emini, ekundulukeni kwabo eminqubeni. Kube kusakuthi ekundulukeni kwetyeya, athi uMoses, Vuka, Yehova: zichitha-chithe iintshaba zakho, basabe phambhi kwakho abakuthiyayo: kuthi ekulaliseni kwawo athi, Buyela, Yehova kumawaka aamawaka akwaSirayeli.”

Isahluko 43—Ukufela-nkolo KukaPaulos noPetros

ABAPOSTILE uPaulos noPetros babahlukene ngokubanzi ngeendawo zabo zokusebenza iminyaka emininzi, njengoko yayi ngumsebenzi kaPaulos ukuthwalela i-gospile kwabeenTlanga, ekubeni uPetros wayesebenzela ngokukodwa amaJuda. Kodwa elulungiselelweni lukaThixo, bobabini babeza kunika ubunqhina ngoKristu kwikomkhulu lehlabathi, baze phezu komhlaba walo bobabini baphalaze igazi labo libe yimbhewu eya kuvelisa isivuno esikhulu sabangcwele namafela-nkolo. {IL 283.2}

Malunga nexesha lokubanjwa kwesibini kukaPaulos, uPetros naye wabanjwa wafakwa entolongwenu Wayezenze wazondeka ngokukodwa kwabase magunyeni ngozondelelo nempumelelo yakhe ekuzityhileni iinkohliso nokuwoyisa amayelenqe kaSimon, umkhafuli, owayemlandele weza eRoma ukuba achase athintele umsebenzi wegospile. U-Nero wayekholwa bubugqi, emxhasa ke uSimon. Ngenxa yoku ke wamthiya ngokukodwa umpostile, waza wanyanzeleka ukuba ayalele ukuba abanjwe. {IL 283.3}

Inzondo kakumkani ngakuPaulos yongezelelwa yinyaniso yokuba amalungu endlu yakomkhulu kwa nabanye abantu ababalulekileyo, babe guqukele ebuKristwini ngethuba lokubanjwa kwakhe kokuqala. Ngesi sizathu ke ukubanjwa kwesibini wakwenza kwalukhuni kunokokuqala, wamnika ithuba elincinane lokuyishumayela i-gospile; waza wazimisela ukubunqamla ubomi bakhe nje ukuba afumane isizathu esiphathekayo angenza umkhusane ngaso sokukwenza oko. Ingqondo kaNero yayichukumisekile ngamandla amazwi ompostile kokukuvavanywa kwetyala lakhe kokugqibela ngangokuba asiroxise isigwebo setyala elo, akamkhulula akamgweba. Kodwa isigwebo sasisaroxiswe nje. Akubanga kudala ngaphambhi kokuba isigwebo sivakaliswe esamnikela uPaulos enchwabeni lomfeli-nkolo. Njengoko waye ngumbusi waseRoma wayengenakuthuthunjiswa, waza ngako oko wagwetyelwa ukuba anqunyulwe intloko. {IL 283.4}

U-Petros, njengomJuda nomntu wasemzini, wagwetyelwa ukuba atyakatywe abethelelwe emnqamlezweni. Xa wayejongene nokukufa koyikekayo, umpostile wakhumbhula isoono sakhe esikhulu, yaza ekuphela kwengcamango yakhe yaba yeyokuba akafanelwanga yimbheko enkulu kangaka yokufa ngendlela eyafa ngayo iNkosi yakhe. U-Petros wayeguqukile ngenyaniso esoonweni sakhe, waxolelwa nguKristu, njengoko kubonisiwe ngomsebenzi ophakamileyo awunikwayo wokudlisa izimvu namatakane omhlambhi. Kodwa waye ngayi kuze azixolele. Nengcamango yeentlungu zalombono wokugqibela woyikekayo zazingenako ukubunciphisa ubukrakra bosizi Iwakhe nenguquko yakhe. Njengesicelo sokugqibela wababongoza ababulali bakhe ukuba bambethele emnqamlezweni bembhekise intloko ezantsi. Esisicelo wasinikwa, waza wafa ngalendlela ke umpostile uPetros odumileyo. {IL 284.1}

Ubunqhina Bokugqibela bukaPaulos

U-Paulos wakhokelwa ngokufihlakeleyo wasiwa endaweni yokubulala. Abatshutshisi bakhe, ekubeni bothuswe bububanzi bempembhelelo yakhe, boyikela ukuba abaguquki bangazuzelwa ebuKristwini nangombono wokufa kwakhe. Ngenxa yoko babambalwa ababoneli abavunyelwa ukuba babe kho. Kodwa amasoldathi alukhuni awayenyulelwe ukuba amgcine awaphula-phula amazwi akhe, aza ngokukhwankqiswa ambona echwayitile evuyiswa nakukulindela ukufa okunje. Umoya wakhe wokubaxolela ababulali bakhe nokukholosa kwakhe okungashukumiyo ngakuKristu kwada kwasekugqibeleni kwaba livumbha elisingisa ebomini kwaabo babe kubonela ukufela kwakhe inkolo. Kungabanga kudala akabanga mnye owamamkelayo uKristu owashunyayelwa nguPaulos, balutywina ngokungoyiki ukholo lwabo ngegazi labo. {IL 284.2}

Ubomi bukaPaulos, kwada kwaba kanye kwiyure yokugqibela, banqhina ngobunyaniso bamazwi akhe akwincwadi yesibini kwabaseKorinte: “Ngokuba nguThixo, yena wathi ukhanyiso ma lukhanye ebumnyameni, okhanyisele iintliziyo zethu, ukuze kukhanye ukwaziwa kobuqaqauli bukaThixo ebusweni bukaYesu Kristu. Kekaloku obubutyebi sibuphethe ngezitya zodongwe, ukuze incamisa yamandla ibe yekaThixo, ingaphumi kuthi. Siya bandezelwa ngeenxa zonke, singaxineki ; siya thingaza, singancami ; sitshutshiswa, asiyekelwa ; sikhahlelwa phantsi, asitshatyalaliswa ; sihlala sikuthwele ngomzimbha ukufa kweNkosi uYesu, ukuze nobomi bukaYesu bubonakalaliswe emzimbheni wethu.” 2 Korinte 4: 6-10. Wayengazithembhanga ngokwakhe kodwa ethembhe ubukho nokusebenza koMoya kaThixo owawuzalise umphefumlo wakhe wazisa iingcamango zonke phantsi kwentando kaKristu. Inyaniso yokuba obakhe ubomi babonakalalisa inyaniso ayivakalisayo yanika amandla anelisayo ekushumayeleni kwakhe nasekuziphatheni kwa-khe. Uthi umprofeti, “Intliziyo ezimasekileyo uya yilondoloza, ixole ixolile; ngokuba ikholose ngawe.” Isaya 26: 3. Yabe iloluxolo luvela ezulwini, lubonakaliswe ebusweni, olwazuzela imiphefumlo emininzi egospileni. {IL 285.1}

Umpostile waye khangele kwikamva elikhulu, engathandabuzi okanye engoyiki, kodwa ekhangele ngethembha elizaliswe luvuyo nangokulinda kolangazelelo. Xa wayemi kulondawo yokufela inkolo akabonanga ikrele elibengezelayo lombulali okanye umhlaba oluhlaza owawuza kukhongozela igazi lakhe; wakhangela ngaphaya kwesibhaka-bhaka esizolileyo esiluhlaza semini yasehlotyeni kwitrone yOngunaphakade. Intetho yakhe yayisithi, Owu Yehova, nguwe ihlathi lam ne sabelo sam. Ndiya kukuwola nini na? Ndiya kukubona nini na ngokwam kungekho mkhusane phakathi kwethu? {IL 285.2}

U-Paulos wayethwele kuye ngalo lonke ixesha lobomi bakhe emhlabeni impepho kanye yasezulwini. Bonke ababesazana naye bayiva impembhelelo yakhe yokuba nobudlelane noKristu nobudlelane neezithunywa zezulu. Alele apha ke amandla enyaniso. Impembhelelo yobomi obungcwele engafundelwanga engaziwayo yeyona ntshumayelo yanelisayo enganikwayo ngakwicala lobuKristu. Ingxoxo, naxa ingenakuphendulwa, ingavusa inkcaso kuphela; kodwa umzekelo wentlonelo-Thixo unamandla angenakuchaswa kuphele. {IL 286.1}

Nakuba umpostile wayelahlekiwe kukubandezeleka kwakhe okwa kukufuphi, waba nexhala elikhulu ngenxa yabafundi awayeza kubashiya ukuba bamelane nenkcaso, nentiyo, nentshutshiso. Wazama ukuwomeleza amaKristu ambalwa amphelekayo ukuya kwindawo yokubulala, ngokuphinda amadinga amakhulukazi anikwe aabo batshutshiswayo ngenxa yobulungisa. Wawaqinisekisa ukuba akukho nanye into engayi kuphumelela kuko konke iNkosi ekuthethileyo ngokusingisele kwabayo abalingwayo nabathembhekileyo. Baya kusuka beme bakhanye; ngenxa yokuba ukukhanya kukaYehova kuya kuthi chapha phezu kwabo. Baya kwambhatha iingubo zabo ezintle bakuba ubuqaqauli bukaYehova butyhiliwe. Okomzuzwana bangaba sebunzimeni ngenxa yezihendo ezininzi, bangakuswela ukonwaba kwasemhlabeni ; kodwa ma bazomeleze iintliziyo zabo ngokuthi, Ndiyamazi endikholiweyo nguye. Unako ukuyigcina into endimphathisileyo. Isohlwayo sakhe siya kuba nesiphelo, ifike intsasa emnandi yoxolo nemini entle kwaphela. {IL 286.2}

ImBhangi yosindiso lwethu imlungiselele umkhonzi wayo idabi elikhulu lokugqibela. Ekhululwe ngokuhlaulelwa ngedini likaKristu, ehlanjiwe esoonweni ngegazi lakhe, wambhathiswa ngobulungisa bakhe, uPaulos unabo ngaphakathi kwakhe ubunqhina bokuba umphefumlo wakhe uxabisekile ebusweni bomKhululi wakhe. Ubomi bakhe bufihliwe kunye noKristu kuye uThixo, waza weyiseka ekubeni Lowo wakoyisayo ukufa unako ukuyigcina into amphathise yona. Ingqondo yakhe ibambhelela kwidinga lomSindisi elithi, “Ndandiya kubavusa mna ngomhla wokugqibela.” Johane 6: 40. Iingcamango namathembha akhe ajonge ekuzeni kwesibini kweNkosi yakhe. Kuthi ke xa ikrele lombulali libethayo namathunzi okufa ehlanganisana phezu komphefumlo wafela-nkolo, ingcamango yakhe yokugqibela ithi qatha, njengokuba iya kuba njalo ngalomvuko inkulu, eyokuhlangabeza umNiki-bomi oya kumamkelela eluyolweni lwabasikelelweyo. {IL 286.3}

Se kumalunga namawaka amabini eminyaka ukususela oko uPaulos omdala waliphalazayo igazi lakhe labubunqhina beliZwi likaThixo nobunqhina bukaKristu. Akukho sandla sithembhekileyo sabhalela izizukulwana ezizayo iziganeko zokugqibela zobomi balendoda ingcwele; kodwa impefumlelo isigcinele ubunqhina bokufa kwakhe. Njengokuhlokoma kwesigodlo izwi lakhe lihlokome kuwo onke lamaphakade, esomeleza ngesibindi sakhe amawaka amanqhina kaKristu, evuselela nakumawaka aantliziyo zizaliswe lusizi intlokoma yovuyo lwakhe loloyiso: “Kuba mna se ndithululwa ngokomnikelo ; nalo ixesha lokunduluka kwam likufuphi. Umzamo omhle ndiwuzamile, ugqatso ndilufezile, ukholo ndilugcinile. Okokugqibela ndibekelwe isitsaba sobulungisa, eya kundibuyisela ngaso ngaloo mini iNkosi, umgwebi olilungisa; ingabi ndim ndedwa ke, ibe ngabo bonke abakuthandayo ukubonakala kwayo.” 2 Timoti 4: 6-8. {IL 287.1}

1. Ukuthandwa Komntu Ngu-Thixo

INDALO nentyilelo yeLizwi likaTixo ngokufanayo zinqhina ngothando lukaThixo. U-Bawo wethu osezulwini ungumthombo wobomi, wobulumko, nowovuyo. Khangela ukuba ngummangaliso nokuba ntle kwezinto zendalo. Cinga ngokuncamisa kwazo ukumfanela umntu nezinye izidalwa eziphilileyo ezintswelweni nokonwaba kwazo. Ilanga nemvula ezivuyisayo zihlaziye ubuso bomhlaba, iinduli, neelwandle, nemathafa; zonke ezonto zisixelela ngothando lomDali wethu. NguThixo onika izidalwa zonke oko zikusweleyo. Umdumisi, ngamazwi amnandi uthi:

“Amehlo eento zonke akhangele kuwe; wena ke uzinika ukudla kwazo ngexesha elililo; uya sivula isandla sakho, uzihluthise iinto zonke eziphilileyo ngeento ezikholekileyo.” Indumiso 145: 15, 16.

U-Thixo wamdala umntu wangcwele kanye, wonwaba kanjalo; nawo lomhlaba mhle, xa wawuphuma esandleni somDali, wawuyimpuluswa, ungenabala lakubola nasithunzi sesiqalekiso. Kukwaphulwa komthetho kaThixo — umthetho wothando — okwazisa ububi nokufa emhlabeni apha. Kanti ke noko bukhoyo obu bunzima ngenxa yesoono, uthando lukaThixo lutyhiliwe. Kubhaliwe kwathiwa, uThixo wawuqalekisa umhlaba ngenxa yomntu. (Genesis 3:17.) Imithana enameva neenkunzane — iingxakeko nezilingo ezibenza nzima ubomi bakhe — zamiselwa okwakhe ukulungelwa nokumcola, okufunekayo njengenxalenye yecebo likaThixo lokumphakamisa ekonakaleni nasekuhlazekeni okwenziwa sisoono. Nakuba umhlaba wawayo, awuzele lusizi nobubi bodwa. Endalweni apha ngokwayo kukho iindawo eziginyisa amathe nezinika ithemba nokonwaba, kuba, nasemakhakhakhakeni, nakweminye imithana enameva, ungafika kuzintyatyambo kuphela.

“U-Thixo uluthando,” oku ungakufumana kubonakala kwindalo yonke nakwincha ekhulayo. Ukutsholoza kweentaka iingoma ezimnandi, ukuqholwa komoya ngevumba elimnandi zintyatyambo ezithiwe gqabagqaba ngamabala athambileyo, ukuma kweengxilimbela zemithi yehlathi iyokozelisa ngamagqabi ayo amahle aluhlaza — zonke ezizinto zinqhina ubuzali bukaThixo, nomnqweno anawo ukuba usapho lwakhe olusithi lungonwaba.

Ilzwi likaThixo lityhila isimo sakhe. Yena ngokwakhe ulutyhilile uthando lwakhe nenceba yakhe engunaphakade. Akuthi u-Moses, “Kha undibonise ubuqaqauli bakho,” waphendula uYehova wathi, “Ndiya kukudlulisa konke ukulunga kwam ebusweni bakho.” (Eksodus 33: 18, 19.) Bubo obu ke ubuqaqauli bakhe. U-Yehova wadlula phambi ko-Moses wadanduluka esithi, “U-Yehova, uYehova, uThixo onemfesane, onobabalo, ozeka kade umsindo, omninzi ngenceba nangenyaniso; olondolozela amawaka inceba, oxolela ubugwenxa, nokreqo, nesoono.” (Eksodus 34: 6, 7.) “Uzeka kade umsindo, unenceba enkulu.” (Yona 4: 2.) “Kuba yena uthanda ukwenza inceba.” (Mika 7: 18.)

U-Thixo uzibophelele kuye iintliziyo zethu ngeempau ezingenakubalwa, ezisezulwini nezisemhlabeni. Uzityhile kuthi ngezinto azidalileyo nangokumanyana okunzulu, okukhoyo phakathi kwabantu emhlabeni. Kanti noko ezizinto azithanga-nqaa ukulutyhila uthando lwakhe. Nakuba zonke ezimpau zokusithanda kwakhe zibonakala, lusuke noko utshaba lobulungisa lwazimfamekisa iingqondo zabantu; basuke bamkhangela uThixo ngokumoyika, bamcingela ukuba nguThixo olukhuni nongenakuxolela. Usuke uSatana wabakhokelela abantu ekubeni bamkhangelele ukuba uThixo lo, ungumgcini-bulungisa olukhuni, nomgwebi ongenanceba, nothi ukumphatha kwakhe umntu ange umbuza isilandu, amtshutshise. Nothi ehleli nje, kanti umntu lo umgxeleshe ngolunya, ngokunga angafumana iziphosisiso zodwa kuye, ukuze amgwebe. Wezela ke oku uYesu phakathi kwabantu, ukuze asuse elithunzi limnyama, atyhile abonise ihlabathi ubunzulu bothando lukaThixo.

U-Nyana kaThixo wehla ezulwini ukuza kwazisa ihlabathi ngoYise. “Akukho namnye wakha wambona uThixo; uNyana okuphela kwamzeleyo, lowo usesifubeni sikaYise, nguye ocacise oko.” (Johane 1: 18.) “Kanjalo akukho umaziyo uYise, kuphela nguNyana, nalowo athi uNyana athande ukumtyhilela.”(Mateyu 11: 27.) Wathi mhlenikweni omnye wabafundi bakhe wenza isicelo esithi, “Sibonise uYihlo,” waphendula uYesu wathi, “Ndinaxesha lingakanana ndinani nje, akukandazi na, Filipu? Lowo undibonileyo mna umbonile uBawo; utsho ngani na ke wena ukuthi, Sibonise uYihlo?” (Johane 14: 8, 9.)

Uthi uYesu ngokwakhe xa axela umsebenzi awayeze kuwenza apha emhlabeni, “I-Nkosi indithambisele ukushumayela iindaba ezilungileyo kumahlwempu. Indithume ukuba ndiphilise abantliziyo ityumkileyo, ndivakalise inkululeko kubathinjwa, nokubuyiselwa kokubona kwabaziimfama, ndindulule abaqobekileyo bekhululekile.” (Luka 4: 18.) Lo yayingumsebenzi wakhe. Wahamba-hamba esenza ubulungisa, ephilisa bonke abacinezelwe nguSatana. Kweminye imizi bekungakhe kubekho noko amnye ogula sisifo nokuba kukuyiphina indlu; kuba, ubethi akudlula kuyo ayiphilise imilwelwe yayo. Umsebenzi wakhe ubumxelela kanye ukuba unyulwe nguThixo. Bonke ubomi bakhe babuphauleke ngothando, ngenceba, nemfesane. Ubevelana kakhulu nosapho loluntu. Wathabathela phezu kwakhe ubume bomntu, ukuze abe nokumazelelela umntu kwizinto azisweleyo. Amahlwempu nabaphantsi bebengoyiki ukusondela kuye. Nabantwana abancinane bebemthanda. Bebethanda ukukhwela phezu kwamadolo akhe, baqwalasele kobo buso bakhe buncumayo buzele luthando.

U-Yesu akazange afihle nelizwi elinye layo inyaniso, ubesithi xa ayithethayo, ayithethe ngothando. Iintetho zakhe ebantwini bezihleli ziphauleke ngokuba zezobulumko, nezengcinga, nezobubele. Ubengafumane enze, athethe ilizwi elibuhlungu, mhlaumbi enzakalise umphefumlo oxhalabileyo. Ubengavuyiswa kukubohlwaya ubulwelwe bomntu, ubesuka ayithethe inyaniso emntwini ngothando. Yona inkohliso, ukungakholwa, nenkohlakalo, ubezohlwaya ngokumhlophe. Ubezithetha ezontetho zakhe zithothisayo, zoyikekayo, elila. Wasililela isixeko asithanda kunene saseJerusalem kuba sasisuke asavuma ukumamkela, yena uyiNdlela, uyiNyaniso, ubuBomi. Bamlahla ongumSindisi,

koko yena wabakhangela ngenceba, wabenzela usizi. Ubomi bakhe bonke bebu bobokuzincama, nokuvela abanye. Ubebathanda abantu bonke nakuba ebeziphethe njengoThixo, ubethanda noko ukuzenza mnye nabantu bakaThixo. Bonke abawileyo, ubebakhangelele ukuba bangumsebenzi wakhe ukubasiza.

Sasinjalo ke isimilo sikaKristu njengoko sabonakala satyhileka kubomi bakhe. Esi yayisisimilo sikaThixo kanye. Imithombo yenceba ephumela kusapho loluntu, ethe yabonakalaliswa kuKristu, yayiphuma entliziyweni yoBawo wethu. U-Yesu, umSindisi onenceba netaru, waye nguThixo “owabonakalaliswa esenyameni.” (1 Timoti 3: 16.)

Ukuva kukaYesu ubunzima nokufa, kwakunye nokudla kwakhe ubomi emhlabeni, yayi kukuze asithenge asikhulule ekufeni. Waba “yiNdoda yentsizi,” ukuze sibe ngamadlelane kunye naye ngovuyo olungunaphakade. U-Thixo wamyekelela uNyana wakhe oyintanda, ozele lubabalo nayinyaniso, ukuba alushiye uzuko lwakhe olungathethekiyo, eze kwilizwe elonakele, laqalekiswa, lancholiswa sisono nakukufa. Wamvumela ukuba ashiye ubumnandi ebenabo, nokuzukiswa zingelosi, aze eze kuva ubunzima. ihlazo, ukuthobeka, intiyo, nokufa. “Ubetho lokuba sibe noxolo thina lube phezu kwakhe; siphiliswe ngemivumbo yakhe.” (Isaya 53: 5.) Mboneni esentlango, eseGetsemane, esemnqamlezweni! Lo Nyana kaThixo ungenalo nechaphaza eli lesoono, wathabathela phezu kwakhe umthwalo wesoono. Uthe lowo ebemnye noThixo, wabuva, emphefumlweni wakhe, ubunzima nobubi bokwahlulwa komntu noThixo sisoono. Kuko kanye oku kwambangela ukuba adanduluke ngezwi elikhulu, esithi, “Thixo warn, Thixo warn, undishiye nganina?” (Mateyu 27: 46.) Yayi bubunzima besoono, ukubuqonda ubukhulu baso, ukwahlula kwaso umphefumlo kuThixo — obaphula intliziyo yoNyana kaThixo.

Kanti ke elidini likhulu kangaka, wayengalenzeli ukunyibilikisa intliziyo kaYise, ukuze, athi kuba yena Nyana emthanda umntu, asel’emvumela ukuba amsindise umntu. Hayi, kwakungenjalo! ‘‘Kuba weenze nje uThixo ukulithanda kwakhe ihlabathi, ude wancama uNyana wakhe okuphela kwamzeleyo.” (Johane 3: 16.) U-Bawo usithanda engabangwa lucamagushelo olo lwenziwayo, wasenzela ucamagushelo kuba esithanda. Wamisa uKristu ukuba abe yimpolo aya kulukhuphela ngayo uthando lwakhe olungaphele ndawo kwilizwe eliwileyo. “UThixo waye ekuKristu, elixolelanisa naye ngokwakhe ihlabathi.” (2 Korinte 5: 19.) U-Thixo weva ubunzima kunye noNyana wakhe. Lontliziyo yothando olungaphele ndawo, yalihlaula ixabiso lokuthengwa kwethu esoonweni ngako ukuva kwayo ubunzima eGetsemane, nangako ukufa kwaseKalvari.

U-Yesu, wathi, “Ngenxa yoku uBawo uya ndithanda; ngokuba mna ndibuncama ubomi bam, ukuze ndibuye ndibuthabathe.” (Johane 10: 17.) Oko kukuthi, “U-Bawo unithande kangangokuba andithande mna ngaphezulu kuba ndibunikele ubomi bam ekufeni ukuze ndinikhulule. Ndizithandise kuBawo ngokuba ndisuke ndathabatha indawo yenu, namatyala enu, nezigqitho zenu, ndaza ndanimela; kuba ngedini eli lam uThixo unokuba nobulungisa, abe ngumGwebeli walowo ukholwayo kuye uYesu.”

Bekungekho ubenako ukuwufeza umsebenzi wokuthengwa kwethu ngaphandle koNyana kaThixo; kuba inguye yedwa obengathi kuba ubenaye uYise, abe nako ukumtyhila. Ibi nguye yedwa obengathi, kuba ebazi ubunzulu nokuphakama kothando lukaThixo, abe nako ukulutyhila. Bekungekhonto ibingade igqithe idini likaKristu, alenzele umntu owileyo, ukutyhila nokubonisa uthando lukaYise lokuthanda uluntu olulahlekileyo.

“Weenze nje ke uThixo ukulithanda kwakhe ihlabathi, ude wancama uNyana wakhe okuphela kwamzeleyo.” Wamnikela uNyana wakhe kuluntu oluwileyo, kungekuko ukuba ahlale pha- kathi kwalo, athwale izoono zalo, afele ukulucamagushela kodwa; ikukuba abe sisipho sakhe kulo. U-Kristu wanikelwa ukuba abe mnye nabantu, avelane nabo kwiingxakeko nakwiintswelo zabo. Yena lowo wayemnye nje noThixo, wasuke wazimanya nosapho loluntu ngezintya ezingenakuze ziqhaulwe nto. U-Yesu “akanazintloni ukubabiza ukuba ngabazalwana.” (Hebere 2: 11.) OliDini lethu, umThetheleli wethu, umKhuluwe wethu, uthe, ebuthabathele phezu kwakhe ubume bethu, wema phambi kwetrone yoYise, nakuwo onke amaphakade, wazenza mnye noluntu alufelayo, ewe wanguNyana womntu. Konke oku wakwenzela ukuze abe nako ukumphakamisa umntu ekonakaleni nasebuphantsini esithe isoono samhlisela kubo; aze abe nokubonakalalisa uthando lukaThixo, abe nesabelo kolovuyo lobungcwalisa bakhe.

Ixabiso elihlaulelwe inkululo yethu, ukuncama uNyana wakhe koBawo wethu osemazulwini ukuba asifele, ezonto bezifanele ukusinika ingcinga ephakamileyo yento esingaba yiyo ngaye uKristu. Um-Postile uJohane wathi, ngokubona ukuphakama, ubunzulu, nobubanzi, bothando loYise ngakuluntu olutshabalalayo, wasuka waphelelwa ngamazwi nayintetho angabonga ngayo, adumise, axele ngayo ubukhulu bolothando: wasel’esuka esithi kwilizwe: “Bonani uthando olungaka asenzele Iona uYise, olu lokuba sibizwe ngokuba singabantwana bakaThixo.” (1 Johane 3: 1.) Oku kumnike ixabiso elikhulu umntu, kuba ngenxa yokugqitha umthetho, oonyana boluntu bebephantsi kwegunya likaSatana. Ke namhla, ngalo ukholo kwidini likaKristu elisihlauleleyo, oonyana bakaAdam bangaba ngoonyana bakaThixo.

Olu luthando olungenakulinganiswa nanto. Ukude kuthiwe “Lusapho loKumkani wezulu! kukuthetha ngedinga elinqabileyo, kukucinga into eyendeleyo. Ukude luthi uthando olugabadeleyo lukaThixo, lwenzelwe ilizwe ebelingamthandi yena!” Leyo yingcinga esuke iwoyise umphefumlo, ithi nengqondo iyithimbele kwimvume kaThixo. Okukhona sisiqwalaselayo isimilo sikaThixo ngokusingisele emnqamlezweni, kokukhona siya siyibona inceba, ukuncendezela, nokuxolela kwakhe kubandakanywe ngokulungeleleneyo nobulungisa bakhe; kokukhona sisiziqonda ngokucacileyo, iimpau ezingenakubalwa zothando lwakhe olungunaphakade, nenceba yakhe egqithe lee kweyomzalikazi ophongomele ukubuya komntwana wakhe odungudeleyo

2. U-Kristu Yimfuneko Kumooni

UMNTU lo kwasemvelweni, wanikwa amandla amakhulu nengqondo ephilileyo. Wadalwa wafezeka wavana noThixo. Iingcamango zakhe zazinyulu, nezigqibo zakhe zingcwele. Uthe ngokugqitha umthetho, asuka amandla akhe agqwetheka, kwathi ukuzithanda kwathabatha indawo yothando. Buthe ubume bakhe, ngokuswela amandla kukwaphula kwakhe umthetho, babetha kwayinkohla kanye ukuba, ngamandla akhe, abe nokumelana namandla enkohlakalo. Wathinjwa nguSatana, ke ngewaye hleli koko kuthinjwa unaphakade ukuba ubengathanga uThixo amhlangule. Injongo kamTyholi yayi kukuphazamisa icebo lomDali ekumdaleni umntu, nokuwuzalisa umhlaba uphela ngokonakala nobubi. Wayefuna ukuze amana ukwalatha kulenkohlakalo, esithi iveliswe nguThixo, ngokusuke adale umntu.

Okuya umntu wayengekabi nasoono, waye nobudlelane nalowo “ekufihlwe kuye bonke ubutyebi bobulumko nobokwazi.” (Kolose 2:3.) Emva kokuba ewile, akabanga nakuyolelwa bungcwalisa, wasel’esuka ngoko ebuzimela ubuso bukaThixo. Sisenjalo ke nanamhla isimo somntu ongekaguquki. Akavani noThixo, engayolelwa nokuyolelwa kukuba nobudlelane naye. Umooni akangeze onwatyiswe kukuhlala noThixo, angoyika ukuqhelana neziqu ezingcwele. Angafanelana ekhe wavunyelwa ukuba alingene izulu, akangeze afumane konwaba khona. Lamoya wothando olukhululekileyo ulaula khona — obabunye bungunaphakade baabo bakhona noThixo — ezonto akangeze avane nazo. Iingcinga neminqweno yakhe, zingasuka ziphambane kanye nezo zaabo bangenasoono bakhona. Kwiingoma ezimnandi zezulu, yena angafana nomntu oyilozayo. Izulu kuye lingafana nendawo yembandezelo; angasuka anga angafihlwa kuloThixo ukukukhanya kwalo, nosisazulu sovuyo lwalo. Ngoko akungethiwa yimphatho embi, le yokuba uThixo emise umthetho wokuba okhohlakeleyo angalingeni izulu: kuba, uvalelwe kukungalifaneli kwakhe, nakukungafaneli kuhlala naabo bakhona. Uzuko lukaThixo kwaabo banjalo, belungasuka lube ngumlilo odlayo. Bebengasuka bakuvuyele ukufa ngokunga bangazimela ubuso balowo wafela ukubathenga.

Kunqabile kanye, kuthi ngokwethu, ukuwusaba lomnxhuma wesoono sitshone kuwo. Intliziyo zethu zisisoono, asinako ukuziguqula. “Ngubanina ongakhupha okuhlambulukileyo koko ku- yinqambi? akukho nokuba abemnye.” (Jobi 14: 4.) “Ngokuba ukunyameka kwenyama kububutshaba kuThixo: kuba umthetho kaThixo kungawululameli, kuba kungenako nokuba nako ukwenzanjalo.” (Roma. 8: 7.) Imfundo, ukukhuliswa kakuhle, ukusebenzisa ingqondo, imigudu yonke yobuntu; zonke ezonto zinendawo yazo eziyifaneleyo. Zingade kambe zimenze aziphathe kakuhle umntu ngaphandle, kodwa azinako ukuyiguqula intliziyo, zize ziwuhlambulule umthombo wobomi. Umntu kufuneka esetyenzwe ngamandla avela ngaphakathi, azuze ubomi obutsha obuvela phezulu, phambi kokuba aphume esoonweni angene ebungcweleni. Lomandla ke nguKristu. Lubabalo

lwakhe lodwa olunokuphilisa iingqondo ezifileyo zomphefumlo, luze luwutsalele kuThixo nase bungcweleni.

UmSindisi wathi, “Ukuba akathanga umntu azalwe phezulu,” oko kukuthi azuze intliziyo entsha, iminqweno emitsha, izigqibo neengcinga ezintsha, ezimkhokelela kubomi ubutsha,—“akanako ukububona ubukumkani bukaThixo.” (Johane 3: 3.) Olu luvo lokokuba kuphela kwento enokwenziwa ngumntu, kukuphembelela okuyakulunga wavela nako ngendalo, luyinkohliso enkulu. “Owemvelo ke umntu akazamkeli izinto zoMoya kaThixo kuba zibududenge kuye; kanjalo akanakuzazi kuba ziphicothwa ngokoMoya.” (1 Korinte 2: 14.) “Musa ukumangaliswa kukuba ndithe kuwe, nimelwe kukuthi nizalwe ngokutsha.” (Johane 3: 7.) Kubhaliwe kwathiwa ngoKristu, “Kuye kwakukho ubomi, baye ubomi obo bulukhanyiselo lwabantu,” (Johane 1:4.) — kuba akukho “gama limbi phantsi kwezulu, linikiweyo phakathi kwabantu, esimele ukusindiswa ngalo.” (Izenzo 4: 12.)

Akwanele ukuba umntu abone ububele bukaThixo obungathethekiyo, isisa, nenceba yesimilo sakhe sobuzali. Akwanele ukuba aqonde ubulumko nokulunga komthetho wakhe — ukubona ukuba usekwe phezu kothando olungunaphakade. Umpostile uPaulos wakubona oku, wathi, “Ndivumelana nomthetho ukuba mhle.” “Umyalelo okunene ungcwele; nomthetho ungcwele, unobulungisa, ulungile.” Ubuye walekela — ebukrakreni, ebuhlungwini nasekuncameni komphefumlo — ngelithi, “Ke mna ndingowenyama; kuthengiswe ngam, ndaba phantsi kwesoono.” (Roma 7: 16, 12, 14.) Walangazelela ukucoceka nobulungisa awayengenamandla yena ngokwakhe okubufikelela, waza wadanduluka wathi, “Athi ke mna, mntu uludwayi! Azi ngubanina oya kundikhulula kulomzimba woku kufa?” (Roma. 7: 24.) Kuwo onke amazwe namaphakade, sibe njalo isikhalo esiya kuThixo siphuma kwiintliziyo eziva ubunzima besoono. Kanti kuzo zonke, impendulo inye, yile ithi, “Naantso imVana kaThixo ethwala isuse isoono sehlabathi.” (Johane 1: 29.)

U-Moya kaThixo uyityhila lenyaniso ngemifanekiso emininzi, uyicacisa kuyo yonke imiphefumlo enga ingakhululwa kubunzima betyala. Wathi uYakobi akuzimela kowabo, emva kwesoono sakhe sokukhohlisa ulsake, waziva esindwa bubunzima betyala lakhe. Uthe namhla kuba eyindlondlo nelolo, sisuke isoono sakhe samahlula kwabebathanda; wangenelwa yingcinga yokoyika ukuba esisoono sakhe, simahlule nakuThixo, samenza ukuba alahlwe ezulwini. Uthe ekolosizi wahlwelwa, wasel’esuka elala phantsi emhlabeni ukuba aphumle. Wayezungulezwe ziinduli ezize ngawo onke amacala, isisibhakabhaka esiqaqambiswe zinkwenkwezi ngaphezu kwakhe. Uthe elele njalo wabona umbono oqaqambileyo; wabona kwelothafa libanzi wayelele kulo, ileli ende emabanga athabathele emhlabeni ada esa kusango lezulu kanye, zabe izithunywa zikaThixo zinyuka zisihla ngawo, kwabe kanjalo kumana ukuvakala phezulu ilizwi likaThixo elinika intuthuzelo nethemba. Oku konke yayi kukwazisa uYakobi ukuba inye into efanele umphefumlo wakhe — ngumSindisi yedwa. Uthe akuyibona ityhilwe ngoluhlobo indlela angasindiswa abuyiselwe ngayo umooni ebudlelaneni bukaThixo, wasuka wavuya ngovuyo olukhulu. Loo leli

wayibona kwelophupha lakhe yayityhila uYesu, ixela ukuba nguye kuphela onokuhlanganisa umntu noThixo.

Yayi kwanguwo loomfanekiso, Iowa uKristu wathetha ngawo kwincoko yakhe no-Nataniyeli, okuya wathi, “Niya kulibona izulu livulekile, nezithunywa zikaThixo zinyuka zisihla phezu koNyana womntu.” (Johane 1: 51.) Ekuweni kwakhe umntu, wazahlula yena ngokwakhe kuye uThixo, wasuka nomhlaba wahluka kulo izulu. Kuthe ngenxa yalomsantsa akwabikho budlelana phakathi komhlaba nezulu. Ke namhla, ngenxa kaKristu, umhlaba ubuye wamanywa nezulu. U-Kristu uthe ngezenzelelelo zakhe wabuya wawuvala lomsantsa wawenziwe sisoono, ukuze izithunywa zikaThixo zibuye zibe nobudlelane naye umntu. U-Kristu udibanise umntu owileyo, onobulwelwe, nongenako ukuzinceda, kunye noThixo omandla angaphele ndawo.

Akungencedi lutho ukuqhubela phambili komntu, nokuzama kwakhe ukuphakamisa olunye uluntu, ukuba uthe akamsa so uThixo olithemba noncedo loluntu oluwileyo. “Sonke isipho esilungileyo naso sonke isipho esigqibeleleyo, sihla sivela kuThixo.’’ (Yakobi 1: 17.) Akukho similo sihle singaphumi kuye, yabe nendlela eya kuThixo ingoKristu kuphela. Uthi, “Indlela, inyaniso, ubomi, ndim; akukho namnye uzayo kuBawo engezi ngam.” (Johane 14: 6.)

Intliziyo kaThixo ilulilela usapho lwakhe olusemhlabeni ngo-thando olunamandla kunokufa. Usinike isipho esilizulu liphela ngokusinika uNyana wakhe. Ubomi nokufa komSindisi, ukusithethelela kwakhe, ulungiselelo lwezithunywa, uthelelo loMoya oyiNgcwele, ukusebenza koBawo phezulu kubo bonke, ukunonelela okungaphele ndawo kweziqu ezisezulwini — zonke ezonto zimiselwe ukusebenzela inkululeko yomntu.

Makhe sicamange ngelodini lingummangaliso salenzelwayo! Masilinge ukubuqonda ubukhulu balomsebenzi siwenzelwa lizulu, wona ngowokusisindisa, nokubuyisela endlwini kaBawo oko kulahlekileyo. Izinto ezigqithe ezi ukulunga nokuba namandla bezingeze zisetyenziswe. Imivuzo emikhulu kangaka yokwenza ubulungisa, ukudliwa kobumnandi bezulu, ubunye nezithunywa zezulu, ubudlelane nothando lukaThixo noNyana wakhe, ukuphakanyiswa kwawo onke amandla ethu, kuwo onke amaphakade — ezizinto bezingafanele kusomeleza zisinyanzele na ukuba umDali nomKhululi wethu simnike inkonzo yothando oluphuma entliziyweni? Ke, ngelinye icala, izigwebo zikaThixo ngakuso isoono, impindezelo eyakubakho, ukonakala kwesimilo sethu, ukutshatyalaliswa kwethu ekupheleni; zonke ezozinto zixelwa eLizwini likaThixo, ukuze zilumkise thina ngakuyo inkohlakalo kaSatana.

Lenceba inkulu kangaka kaThixo asiyi kuyikhathalela na? Ube ngade asenzele ntonina ebingagqitha kule? Masivane naloThixo usithande ngothando olunje ukuba ngummangaliso. Masilwamkele ulungiselelo asenzele Iona, ukuze siguqulwe sifane naye, nokuze sibuyiselwe ebudlelaneni bezithunywa zakhe, nakubunye bobudlelane boYise noNyana.

Elinde ukuphela kwezinto zonke